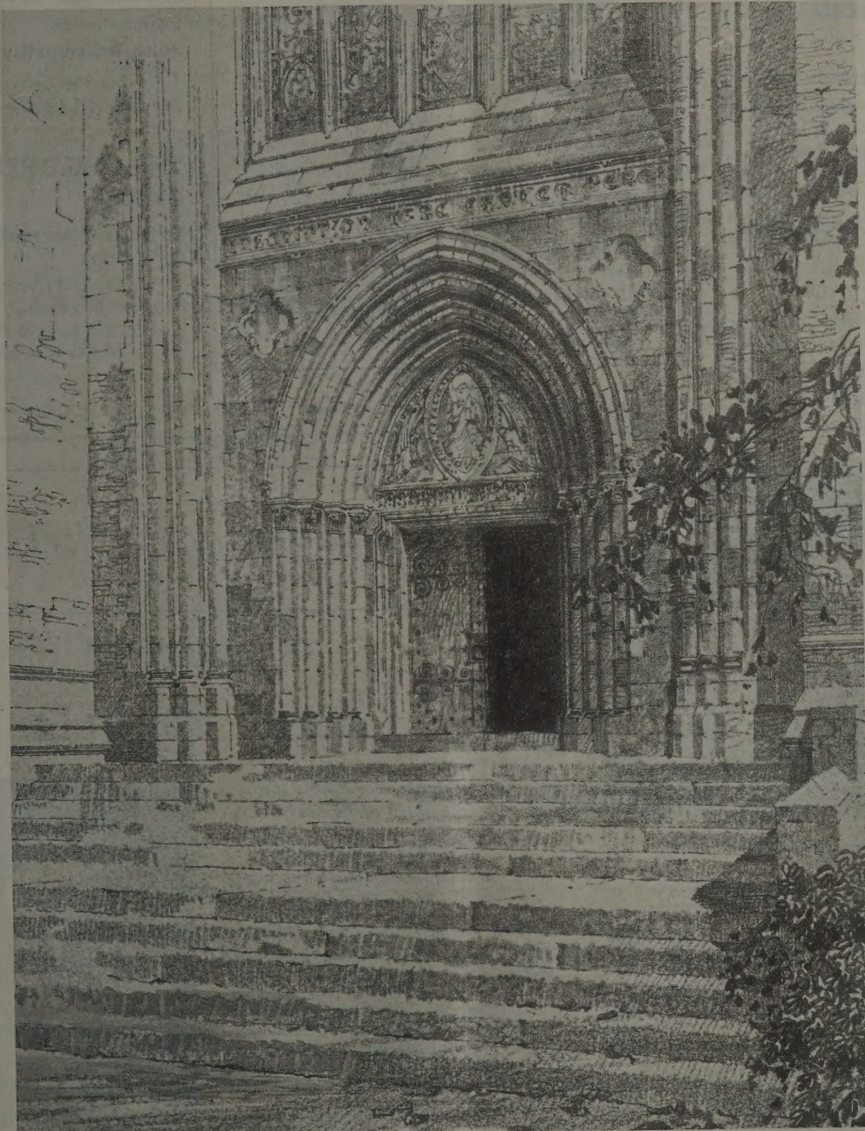


# The Living Church



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**ENTRANCE TO PROPOSED BALTIMORE CATHEDRAL**

[See page 195]



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Illustration from The Shepherd King

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Frontispiece from Altar Panels

Morehouse Publishing Co., Milwaukee, Wis.



# The Living Church

VOL. LXXXVI

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No. 6

## EDITORIALS & COMMENTS

### The Year in Retrospect\*

THE PAST YEAR has been one of many difficulties in both Church and State, with "depression" as its oft-quoted keynote. Yet there are indications that conditions are on the mend, and the Church's statistics for 1931, as compared with 1930 and the years just preceding, do not seem to indicate a spiritual depression corresponding to our economic one, even though the minus sign is fairly prominent in the column headed "Increase or Decrease."

Turning to the examination of the Summary of Statistics printed at the head of this editorial, being carried forward from page 501, † various factors are worth noting. The clergy list numbers 19 more names than a year ago, 194 deacons—two more than in 1930—having been ordained. The difference, of course, is accounted for by deaths, depositions, and transfers to other branches of the Anglican communion. It is interesting to note in passing that this year for the first time one man was transferred by letter dimissory to the Old Catholic Bishop of Berne, Switzerland (see page 609); the first example, so far as we are aware, of a priest being so transferred from our Church to another Church outside the Anglican communion. Probably this is one of the firstfruits of the Old Catholic recognition of Anglican Orders and Sacraments, which was a notable feature of the year.

An increase in the numbers of candidates for Holy

Orders and of Postulants, as well as a very large increase in the number of lay readers, are signs that the Church is continuing to attract men to her service in these difficult times. It is to be expected that in a year when funds were so difficult to raise the number of parishes and missions should remain almost static, but it is encouraging to see that the number of these has

nevertheless been increased by one during the year. An increase in infant baptisms, as compared with a very considerable decrease in these the previous year, is encouraging, though the total number of baptisms is very much less than it was in 1930, when in turn it was about the same amount less than in 1929. Again we point out that this continued decrease in infant baptism represents an element

SUMMARY OF STATISTICS FOR 1931  
AS COMPARED WITH THOSE OF 1930  
INCLUDING THE UNITED STATES AND FOREIGN MISSIONS

	Reported in 1930	Reported in 1931	Increase or Decrease
Clergy .....	6,304	6,323	19
Ordinations—Deacons .....	192	194	2
Ordinations—Priests .....	193	175	-18
Candidates for Orders .....	485	488	3
Postulants .....	461	494	33
Lay Readers .....	3,716	4,102	386
Parishes and Missions .....	8,253	8,254	1
Baptisms—Infant .....	52,200	52,971	771
Baptisms—Adult .....	11,559	10,761	-798
Baptisms—Not Specified .....	1,962	509	-1,453
Baptisms—Total .....	65,721	64,241	-1,480
Confirmations .....	64,668	63,782	-886
Baptized Persons .....	1,939,453	1,957,034	17,581
Communicants .....	1,287,431	1,312,004	24,573
Marriages .....	30,576	28,610	-1,966
Burials .....	56,163	49,580	-6,583
Church Schools—Teachers .....	58,548	59,204	656
Church Schools—Scholars .....	483,413	500,782	17,369
Contributions .....	\$45,944,896.82	\$44,241,238.68	-\$1,703,658.14

[See Tables of Statistics, pages 501-509 †]

that is bound to show itself sooner or later in a decrease in ratio between Churchmen and the population at large, and indeed it is already beginning to have that effect as will be seen from the Table of Ratio of Communicants on page 510.

ONLY now is it becoming possible to have a reasonably accurate figure for the number of baptized persons, now listed at 1,957,000, an increase of some 17,500 over the less accurate figures of 1930. The figure for communicants, which is nearly 25,000 larger than the preceding year, is much more accurate. The number of marriages has decreased very materially, whether because of economic conditions or not we cannot say. It is likely that this figure will decrease even more next year if the new Marriage Canon, passed by the last

\* Being the editorial from *The Living Church Annual*, 1932. Morehouse, \$1.85. Ready December 15th.

† Page references throughout this editorial refer to the 1932 *Annual*.

‡ Page 6 of 1932 *Annual*.



General Convention, is strictly enforced. The number of burials has also fallen off very materially.

But what seems to us of very great importance is the fact that the Church schools have increased, both in the number of teachers and in the number of scholars, so that now for the first time we have over half a million boys and girls under instruction in our Church schools.

Contributions have decreased by over \$1,500,000, but this was to be expected in so difficult a year, and when the increased buying power of the dollar is taken into consideration it is probable that the 1931 contributions do not really compare unfavorably with those for 1930.

A more comprehensive view of comparative statistics may be obtained by referring to the table on pages 508 and 509, compiled by Mr. Alexander B. Andrews of Raleigh, N. C., from the files of *The Living Church Annual*, showing the comparison of statistics from 1876 to the present time. Fifty-five years ago the Church numbered some 268,000 communicants, all but 654 of whom were listed in the domestic classification. These were served by a few more than 3,000 clergymen ministering to 2,900 parishes and missions. All of these figures have more than doubled during that period and it is particularly interesting to note the growth in the foreign missionary work of the Church to the point where nearly 33,000 foreign communicants are now recorded.

EXAMINING the Table of Statistics more in detail, we note again that the growth of the Church has been very uneven through the several dioceses and missionary districts and that some of these have had a considerable decrease. In many instances this decrease is explained by the fact that communicant lists have been inflated in previous years, owing to the constant tendency to add new names but not to strike out old ones, and that the pruning of lists has made the new figure more accurate. This explanation is given, for instance, from the dioceses of Easton, Iowa, Louisiana, Tennessee, Western North Carolina, and others. The diocese of Northern Indiana, which is largely industrial, reports that many parishes have had removals caused by economic conditions. In Liberia the very notable decrease of 1,166 is reported as "due to our self-support movement, which has weeded out a great lot of the lukewarm and indifferent hangers-on. . . . The present financial depression has hastened the exodus for the unwilling." In Cuba the Bishop notes that "Holy Trinity Cathedral, Habana, has lost over 200 families in the past year due to the economic depression." We note also from the journal of this district that the Spanish work is growing at the expense of the work in English as there has been a very considerable exodus of Americans and English from that country in the past year or two. Dioceses showing decreases which have not been explained but which are probably due partly to the pruning of lists and partly to the depression are Alabama, Florida, Marquette, Mississippi, Olympia, Sacramento, South Dakota, and Southern Virginia.

A NEW feature of this year's *Living Church Annual* is the table of statistics gathered by the sending of a questionnaire to the clergy of continental United States in the autumn of 1931, the tabulation of which immediately follows this editorial.† The purpose of this questionnaire was to determine with a fair degree of accuracy what proportion of the clergy were involuntarily unemployed or engaged in secular work, as well as to ascertain some statistics as to their salary

and the number of persons dependent upon them. It is hoped that this information may be found of value for further study in connection with the whole problem of the placement of the clergy. The most notable facts shown by the replies to the questionnaire are that over 80% of the clergy (as judged by the 2,783 who replied to the questionnaire) are engaged in parochial work, and another 8¾% in non-parochial Church work. Only 1¼% declared themselves to be involuntarily unemployed—a very much lower figure than we had supposed. Some of these, however, added pathetic notes. One of them, for instance, has to rely on charity to support his wife and six children.

From the other figures we learn that more than one-quarter of the clergy have a salary between \$2,000 and \$2,500, often with house rent besides. There are more whose salaries are over \$5,000 than under \$1,500. However, not a few noted that their salaries are far in arrears, and that there is a great discrepancy between their "paper" salaries and their real ones. When will our people realize that their rector's salary should be their first responsibility and a matter of honor?

The fallacious belief that the clergy almost invariably have large families is exploded by the fact that nearly one-quarter of them have only one person dependent upon them, while roughly another quarter have two dependents and one-fifth three dependents. Two clergymen noted that eleven persons were dependent upon them for support and we note that both of these were engaged in parochial work and indicated salaries of \$2,000 or less. How can it be done?

OUR congratulations are extended to the Rt. Rev. Lemuel H. Wells, sometime Bishop of Spokane, who celebrated on December 3d his ninetieth birthday. Born in Yonkers, N. Y., in 1841, he was a student in Trinity College when the Civil War broke out and for three years he served in the Union army as a lieutenant of volunteers. Ordained in 1869, he served his diocese as assistant at Trinity Church, New Haven, Conn., but upon his advancement to the priesthood a year later he turned his steps toward the little known lands of the Northwest, now the state of Washington. As missionary at Walla Walla and Tacoma, and from 1892 to 1913 as Bishop of Spokane, he grew up with this new country and won a place in the hearts of the citizens of that great commonwealth second to that of no leader in Church or State. Nor has this venerable patriarch been by any means inactive in Church work since his formal retirement. For two years, until the consecration of Bishop Page (now of Michigan), he continued his oversight of the Missionary District of Spokane, and until 1923 he was actively in charge of St. Mark's Mission, Tacoma. Now, full of years and of honors, we understand that he is engaged in preparing for publication his autobiography, which ought to be an exceptionally interesting and valuable document.

Another notable service to our Lord and His Church is that of the Rev. William C. Knowles, recorded in our news columns this week. Nearly ninety-two years of age, this faithful clergyman has served the Church for seventy years as lay reader, deacon, and priest, most of that period being in connection with the parishes at Ponsett and Killingworth, Conn., the former of which he established, and in which he and his parishioners built St. James' Church. We congratulate the venerable "Apostle of Ponsett" and the diocese of Connecticut on this notable service.

Bishop Wells is the oldest bishop of this Church in



point of years, though Bishops Vincent and Anson R. Graves precede him in point of consecration. Is the Rev. William C. Knowles the oldest living priest of the Church?

DIFFERENT people undoubtedly have different ideas as to the best way of furthering the Kingdom of God on earth. We should wish to be the last to pass judgment upon the methods of others, however different from our own they might be. But we

Further Troubles of Rev. Eliot White confess ourselves baffled when we try to understand such tactics as those of the Rev. Eliot White, who gained notoriety last spring for his advocacy of companionate marriage, followed by his picketing of Bishop Manning's office; and who has now added to those doubtful honors by getting himself "beaten up" while interfering in a labor dispute in Brooklyn. As closely as we can gather, Mr. White and his cohorts were not engaged in attempting to settle a dispute amicably (which would have been an admirable thing) when set upon, but rather, to quote the *New York Times*, were "attempting to distribute organization literature among 5,000 workmen employed by the Brooklyn Edison Co."

We believe as firmly as anyone that the Church ought to be as friendly to the laboring man as to the capitalist, in times of industrial unrest as well as in more normal times. We do not decry the militant activities of Mr. White because he was on the "wrong" side. We should disapprove quite as strongly if his group had sided with an employer in locking out his workers, as in the present instance. But for the life of us we can't see how Mr. White thinks he is helping the cause of Christ and the Church, (which we assume must be his chief interest, or he has no business in the ministry) by taking sides—either side—in a dispute of this sort, and deliberately provoking a street brawl by distributing inflammatory literature under the protection of a squad of police.

One cannot imagine our Lord engaging in any such affair. And it is quite as difficult to understand what good can be done to His cause when a priest of His Church does so.

WITH the world-wide Geneva Disarmament Conference only two months in the future, the outlook in international affairs is hardly such as to warrant an optimistic prophecy of the probable accomplishments of that gathering. Japan is still at

China's throat, and the result of the exaggeration by the Japanese press of Mr. Stimson's words last fortnight shows how easily the red-hot embers of suspicion and distrust in the Far East can be fanned into open flame. In Paris the amazing spectacle of the riotous disruption by militant nationalists, with the tacit support of the press and police, of a world-wide peace and disarmament meeting under the auspices of the International Union of League of Nations Associations seems to indicate that France is not likely to coöperate in any scheme for limitation of armaments that does not guarantee her special privileges. Elsewhere throughout the world, in Europe, Asia, South and Central America, political and military pots are simmering and sometimes boiling over. All in all, it looks very much as if the world is reacting from the desire for peace that characterized the war-weary nations of a dozen years ago, and is rapidly approaching a situation of tenseness and mutual distrust strikingly similar to that prevailing in 1914. But there is yet time to avert a crisis that

may precipitate the world into another suicidal conflict, if statesmen and diplomats of every country will unite to find a way, and if the citizens of their respective countries will back them up—by their words, by their votes, and, perhaps most important of all, by their prayers.

WE HAVE been asked to request the prayers of Church people for William Montgomery Brown, sometime Bishop of Arkansas, deposed for heresy in 1925. Bishop Brown was stricken with a heart disease several weeks ago, and has since been dangerously ill at his home in Galion, Ohio. Although his physician reports that the immediate crisis has passed, his illness continues to be serious, and both he and Mrs. Brown, an invalid for many years, require the constant attendance of a trained nurse.

We gladly comply with the request that has been made of us. Whenever we recall the misadventures of Bishop Brown's later life it is with sorrow, not with anger—sorrow that a man who showed such great promise and who worked so faithfully for our Lord and His Church during his priesthood and the early days of his episcopate should have so lost his sense of eternal values as to confuse secondary and primary things, with a resulting loss of perspective that made him such an eccentric individualist that he had to be deposed from the Church's ministry.

We do ask our readers to pray for William Montgomery Brown, "that he may be restored to health of body and of mind," and that our Lord in His mercy may show him the way to repentance and reconciliation with the Church which we believe he really loves.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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ANSWERS TO CORRESPONDENTS

C. M. P.—(1) The Episcopal Church is not, and never has been, a constituent member of the Federal Council of Churches. (2) General Convention voted in 1928 to "coöperate" with the Federal Council in its program of evangelism, and this has been done through the Church's Commission on Evangelism. In practice, the Church has also coöperated with the Federal Council in programs of social service though we think this is without the express authorization of General Convention. We know of no other fields in which the Church officially participates in the work of the Federal Council.



## The Living Church Pulpit

A Sermonette for the  
Third Sunday in Advent



### STEWARDS OF THE MYSTERIES OF GOD

BY THE REV. FRANK L. VERNON, D.D.  
RECTOR OF ST. MARK'S CHURCH, PHILADELPHIA, PA

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."—I CORINTHIANS 4:1.

WHAT DOES this word "mysteries" mean? In the first place it means "that which is known to the initiated": "the secret doctrines." In the New Testament it means "the things once hidden but now revealed in the Gospel." Mysteries are facts. Myths are fables. Mysteries can only be imparted to the spiritually receptive. Myths may be related to lovers of fiction. It is extremely important to be on one's guard in the matter of distinguishing between mysteries and myths. Mysteries are sometimes spoken of as pious myths. Myths are sometimes spoken of as pious mysteries. Mysteries are facts. Myths are fables. Mysteries are for Christians. Myths are for pagans. Our Lord reserved the mysteries until His disciples were prepared to receive them. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth shall come, he will guide you into all truth."

It is the function of the minister of Christ to turn the hearts of the disobedient to the wisdom of the just. It is the function of the steward of the mysteries of God to impart revealed truths to those who are enabled to bear them by the power of the Holy Spirit.

BAPTISM and a period of growth as babes in Christ. Catechetical instruction in the principles of the doctrine of Christ. Confirmation which is the strengthening with the Holy Ghost, and is accompanied with daily increase in the manifold gifts of grace: the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and the spirit of holy fear. All this must come first. Then comes the climax of the final initiation into the eucharistic Mysteries. After that the unfolding of the life which is hid with Christ in God. So is "the mystery, which hath been hid from ages and from generations, made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

There is no short cut in this business of becoming a Christian. The only time-saving device is the wisdom which redeems the time. The Christian possesses his soul in his patience. His strength is in his quietness and confidence. When the world is disturbed and the crowd is distracted, the wise, patient, quiet men find the way out of difficulties and save situations. But back of this selected group who may be men of all religions and of no religion, there is always the reserved selection, the holy and humble men of heart, the initiate in the mysteries of God, who through the turmoil and blunders and tragedies of secularists continue instant in prayer. It is this regiment which time after time, when the captains and the kings have departed, have appeared to clear the ruins of the kingdoms which have fallen and to reveal to the despairing the Kingdom against which the gates of hell have not prevailed. This has been the history of the world. This has been the history of the Church.

No one knows from day to day what is going to happen next. The whole world is on the *qui vive*. We wonder what the winter will bring forth. We read editorials. We listen to speeches on the radio. We do our bit where and when and as best we can. In the welter of uncertainties there is the gleam of one certainty. The Church. She is infallible, indestructible, and invincible.

### LIGHT OF THE WORLD

OTHER little babes were born,  
Of other Marys that same night,  
But only One is known today,  
To One of them alone we pray,  
The One who in a manger lay,  
And gave the whole world Light.

LUCY A. K. ADEE.

### "HERE AM I, SEND ME"

A MEDITATION BY DEACONESS ETHEL E. SPENCER

"Whom shall I send, and who will go for us?"—ISAIAH 6:1-8.

ISAIAH is the kingly prophet, and is said to have lived at the royal court. He is great in that his message is as fresh today as when he wrote it. He sees the world struggling in agony, and his own people of Judah, dedicated to the service of Jehovah, the Most High, having seen a vision, knowing themselves called to be a people apart, holy to the Lord, yet calling evil good, and good evil.

I think on this morning he has gone into the Holy Silence in the Temple in order to talk with God about the problems which are destroying his nation: debauchery, immorality, and the perverting of justice by bribery. And he realizes that this condition must lead to his people destroying themselves, and yet, he says, that in spite of all this, God's hand is stretched out still to this His own people. I think that Isaiah's heart yearns over his people, and that in his longing and love he identifies himself vicariously with their sin. Yet through much meditation and looking unto God, through laying these problems of his people before God he sees the smile of the Father, he yearns unto God, realizing both His majesty and His love.

Then God vouchsafes to him a vision. In the vision he sees God. He speaks of Him as Lord, the title we love to use in speaking of Jesus. He sees a kingly Lord whose followers are so many that they fill the Temple. It is a King who is lifted up in majesty and dazzling beauty. So amazing is the holiness and purity of the Lord that the seraphim who belong in the heavenly kingdom dare not gaze upon Him. Each one has six wings, with twain he covers his face—that face made by God to be used in His service. With twain he covers his feet—feet beautiful in running for Him. And with twain he did fly, taking messages swiftly from God to man. The seraphim do not cover themselves because of an inferiority complex. They cover themselves in an ecstasy of self-surrender and adoring love. And out of the abundance of joy in the realization of the gracious Presence of God, of His reality, and His omnipresence, and in holy abandonment, they cry one to another, "Holy, Holy, Holy is the Lord of Hosts." So enlightening is the vision that they are able to see the whole earth full of His glory. They feel vibrations which shake the foundations of the Temple. And lest the splendor of His Presence be more than they can bear, a merciful smoke fills the place—the symbol of the ascending prayers and adoration of those who worship.

And what is Isaiah's reaction to the vision? Is it not one of consternation, of almost overwhelming awe, that he, a sinner, identified with a sinful people, has seen the King, Jehovah of Hosts?

Then see the gracious and merciful response to his cry of unworthiness. God has perhaps waited for that cry before He could use Isaiah for the special work He has for him to do. God saw a potential prophet and leader, but there was one thing needful. Perhaps the royal courtier has been tainted with pride? Perhaps he has never been really converted? Perhaps he has been a very self-respecting orthodox Jew, strict as to outward observances, serving a God of majesty, but withal a God of vengeance? He comes face to face with dazzlingly beautiful holiness such as he has never conceived existed. But there is something which he had glimpsed before, and that is the atmosphere of Love which pervades the heavenly kingdom. He had worshipped a King, but he has found a loving Father. And instantly his heart responds in the only way the heart of one who loves can respond to the one beloved. Because he has fallen in love with the personality of God he confesses his own unworthiness, and is at once given a sign of forgiveness. God speaks to man through sacraments. The outward sign, the living coal taken off the altar touching his mouth burns away his sin, and is an assurance that he is forgiven. God uses a messenger to convey this assurance of forgiveness. His sin confessed, and the grace of absolution received, his whole being is healed and cleansed, and his ears are open to the call of opportunity.

"And I heard the voice of the Lord, saying, whom shall I send, and who will go for us?" Emptied of self, of everything that was separating him from the Source of Life and Love, he is able to make his complete surrender. No longer does he belong to himself. Immediately his response is, "Here am I, send me," and so begins his great adventure.



# The Demon of Mid-day\*

By the Very Rev. E. J. M. Nutter, D.D.

Dean of Nashotah House, Nashotah, Wis.

"Thou shalt not be afraid for the sickness that destroyeth in the noonday."—PSALM 91: 5-6.

THE DEMON OF MID-DAY is the name of a well-known French novel, which deals with the moral career of a middle-aged priest. With the book I have nothing to do this morning—in fact my knowledge of it is derived entirely from an essay by Dean Inge—but the fanciful title is taken from the Latin translation of the ninety-first psalm, in which "the sickness that destroyeth in the noonday" is rendered *daemonium meridianum*, "the mid-day demon."

The psalmist may have been thinking of sunstroke, and probably was. But the French author interprets the words as the temptations which assail a man, not in the middle of the day, but in middle life. Though he does not use the word, he was doubtless thinking of the state of mind known to theologians as *acedia*, that characteristic sin of the monastery, a sort of compound of gloom, irritation, and sloth, the sin against which experts on the spiritual life never cease to warn those whom they are directing. Yes; and we can find *acedia* raging, not only in monasteries, seminaries, and religious houses, but in the world at large. A man, whether cleric or layman, may have overcome the temptations, the errors, the dangers of youth, only to fall a prey in middle life to the attacks of the demon of mid-day, "the sickness that destroyeth in the noonday." Sometimes, when I view the apparently helpless acquiescence of the middle-aged statesmen of today in the perilous drift of our civilization towards disaster, I wonder if they are not suffering from a kind of laymen's *acedia*.

The sins of middle age are sins of the mind. That is why middle life is a more dangerous period than youth. Few spectacles are more tragic than the deterioration in character which sometimes sets in during the fifties. The flame flickers, the divine fire burns low. The motto of life is the Russian word *nitchewo*—"What does it matter?" The middle-aged, having survived the gusty, riotous, fleshly part of life, think they can now let down and take their ease. They are less inclined to a crusade for anything. They like compromise, not least with their own weaknesses and imperfections. They lose active hope. By their very failures they tend to become fatalists. "What does it matter?" The mid-day demon gets them in his grasp.

It is a queer world, in which this particular devil walketh about seeking whom he may devour. Superficial feelings and superficial expressions are a substitute for going out and taking off one's coat and really doing something. Frothy catchwords and clichés take the place of the discipline of steady, quiet, continuous work. We are beset by shallow slogans and phrases of the day, a kind of pseudo-scientific and semi-psychological jargon, picked up and garnered from some newspaper or popular magazine, and then delivered with terrific and reverberating emphasis as the convictions of a lifetime—whereas we are pretty sure that a year ago the man had never so much as heard of them—or preached on and prated about and published abroad as the one and only scheme of salvation which can save society—whereas we feel certain that twelve months hence the dervishes will have gone off howling after some newer thing; and all this as the substitute for the hard mental discipline of thinking things through, finding firm ground, and standing flat-footedly on it. People are so frightfully busy in these days. They are preoccupied. They have such lots and lots of things to do. They are as energetic as puppies chasing their own tails. Their fancies, their interests are easily captured by something else, by anything but what they are doing, by whatever seems to offer

in another sphere the titillation and stimulation which their jaded imaginations demand. So you will find that whether it be reading or thinking or working or playing, it all tends nowadays to become desultory, fitful, unreal, unstable, diffuse.

Into this silly world the young priest steps, armed with the sword of the Spirit, the awful fire of the Holy Ghost, covered by the shield of faith, protected by the breastplate of righteousness, and crowned with the helmet of salvation. No explorer in earth's history whose path has led him into untrodden worlds, no Marco Polo or Columbus, no Stanley or Perry or Byrd, none of them, ever set out on his wanderings with more eagerness, with a more joyous sense of wild adventure and glorious hope, than does the young warrior priest when he first rides forth on his quest for the Holy Grail, sealed and anointed with the chrism of Christ. Well he knows what is before him. Well he knows, that while there are plenty of pleasant places before him on his road, many green and lovely valleys with sweet waters, there are also matted and pestilential jungles through which he must hack his way, frowning crags for him to climb, arid wastes through which his feet must trudge. He knows that while he will often feast with his people and rejoice with them, it will also be his duty and his privilege to swelter and shiver and struggle and suffer and starve with them. But he is ready. He has experienced the bliss of communion, the buoyancy of absolution, the flame of the Spirit. He feels and relies on the nearness, the comfort, the love, the support of his great Captain. Toll, weariness, even martyrdom itself, are to be but incidents in a glorious, a victorious, campaign. Nothing is impossible. He beareth all things, believeth all things, hopeth all things, endureth all things. A happy warrior, the world is at his feet.

"My good blade carves the casques of men,  
My tough lance thrusteth sure,  
My strength is as the strength of ten,  
Because my heart is pure."

BUT it is a stubborn world, as well as a silly one. At once our priest begins to feel the force of all those modern tendencies which go to make men and women unreal. He finds that in the ministry of the Word and Sacraments he is not going to be exempt from the pressure of all but universal custom. He discovers that false sentimentality is more pleasing to his flock than the rigors of the Gospel, in fact that his people have little or no interest in a demanding religion. The high romance to which he has been looking forward with such eagerness is simply not there. His work is mostly commonplace, largely chores of one kind or another; for the priest's life gives few opportunities for the use of chargers and trumpets and banners and swords. The quest for the Holy Grail becomes as unsubstantial and fanciful as the search for the rainbow's end and the pot of gold. Phrases, catchwords, slogans abound, even in the presentation of the rival Christian theologies; and no men of the world are more easily caught in that snare than the clergy. The world is around and about and above and beneath our priest day and night. He is cribbed, cabined, and confined in it. He is swaddled, smothered, suffocated by it. To protest against its superficial conventionalities, to fight against its insidious sappings of his faith and courage, appears as futile as beating off flies. After all, one enlisted against dragons, not flies; but the flies seem always with us and the dragons out of reach.

The hot, hard, pitiless glare of reality will surely have enveloped us all by the time that the noon hour of our priestly pilgrimage has struck. Most of us by that time will have felt the stirrings of *acedia*, with its disillusionment, its discontent, its boredom, its sloth. The question is, how shall we treat it?

"Thou shalt not be afraid for the sickness that destroyeth in the noonday." Yet some are afraid. Some yield. Some be-

\* Originally delivered as a sermon in the Chapel of St. Mary the Virgin, Nashotah, Wis., on the occasion of the golden jubilee of the Rev. Howard B. St. George, D.D., last October, this paper has received so much favorable comment from those who heard it that it is here published in order to bring it to the attention of a much larger group of persons.



come desultory. They cease trying to concentrate on their work. They turn formal and professional. The offices are recited and the daily Mass said, if at all, as ends in themselves, and not as means to the mightier and greater end. They begin to assert their priesthood, their commission, their office as the ground of their claim to be heard and obeyed by their people; whereas the real ground of that claim is surely what they have said and done and thought and taught in interpreting and presenting their priesthood and making it real through Jesus Christ. And as the sickness that destroyeth in the noonday creeps on, paralyzing their work, the zeal fades, the fire sinks, the sword rusts, the sheep are not fed, sinners are not absolved, the sick die uncom-forted.

"The dusk comes gathering grey, and the darkness dims the West,  
The oxen low to the byre, and all bells ring to rest;  
My horse is spavined and ribbed, and his bones come through  
his hide,  
My sword is rotten with rust as I shake my reins and ride."

The demon of mid-day has got him. And as he looks over the latter years of his ministry he sees no souls saved, not even the ten that could have saved Sodom.

Thank God, that is not true of us all. After thirty years have passed, there are still those in whom the fire of the Holy Ghost burns just as fiercely as on that distant day when first the young knight was girt with his sharp and sundering sword. Thank God there are warriors for whom the sickness that destroyeth in the noonday has no terrors. They have not been afraid. Never have they allowed themselves to become professionalized or institutionalized. Never have they permitted themselves to be deceived by statistics or numbers or compliments or crowds. Not in obedience to or conformity with ecclesiastical vows or customs do they say their daily offices, but because they know that those offices are a ladder up which they can climb to God. Not because it is an edifying custom or because the parish is used to it do they say their daily Mass, but because they know from their own deep experience that day by day they must be given their daily Bread if their souls are to live. To them men go as to brothers, not as to members of an ecclesiastical caste; yet withal the priest is always there, unmistakable, unescapable, plain, distinct. No presidents of corporations they, but merchants of the supernatural, from whom men can, if they will, buy incalculable treasures without money and without price. Like rocks they stand, firm and sure and strong; and when the rod of God's love smites them, as it does, it brings forth from them kindly streams of water for the drinking of the flock.

Yes, even them does God smite, for whom He loveth He chasteneth. The life of discipline and service, of worship and prayer, is no easier for them than for their more accommodating brethren. Their crosses are even heavier, for they carry them. Their disappointments are no lighter, for they feel them more. Over and over again the scourge of God falls smashing on their backs; when some boy to whom they have given years of prayer is false to his baptism; when some worldly parish will not see Jesus; when their religion is misunderstood, ridiculed, or maligned; when the bread they have cast so liberally on the waters delays so long in its return. Many a time will such a man go down to the gates of hell in travail, weariness, and woe. Often and often the cry will be wrung from his very soul, "My God, how can I endure?"

"Would I could see it, the Rose, when the light begins to fall,  
And a lone white star in the West is glimmering on the mall;  
The red, red passionate Rose of the sacred Blood of Christ,  
In the shining chalice of God, the Cup of the Holy Grail."

But the Catholic life will tell. "Thou shalt not be afraid for the sickness that destroyeth in the noonday." The fire glows again, courage revives, the demon is defied, the ceaseless Quest goes on.

Thus we can prepare for a beautiful old age, like Overbury's "good man, who feels old age rather by the strength of his soul than by the weakness of his body." The troubles and disappointments of the ministry have broken the solid crust of habit and checked the growth of pride. "Blessed is he who has found his work," says Carlyle; "let him seek no other blessedness"—and what other blessedness can there be for the priest? When wisdom and judgment have ousted the heat and impetuosity of youth, when impatient intolerance and heady fanaticism have been mellowed by experience into

a real, genuine love of human souls, then the true beauty of the priestly character has its chance to shine. The demon of mid-day has done his appointed work for him: in resisting him to the death, the priest has learned how firm is the rock on which he has built his faith. Foursquare he stands. Perplexed no more by problems, serene in spirit, confident in hope, with his bitter struggle past, with the shadow of his disappointments gilded by the gleam of sunset, what can the priest ask more than that God shall accept and bless the offering of the rich, ripe fruits of his silver years?

"Glory of warrior, glory of orator, glory of song,  
Paid with a voice flying by to be lost on an endless sea—  
Glory of virtue, to fight, to struggle, to right the wrong—  
Nay, but he aimed not at glory, no lover of glory he:  
Give him the glory of going on, and still to be."

And when at last the bell shall sound to compline, the younger generations rise up and call him blessed. His little hells have gone, dissolved like mist. The West is shining now, clear and bright, with jasper and emerald and gold, the jewels of the City of God. Like Israel, he calls his sons around him. Riding from far and near the warriors come, "these from the east and west, and these from the land of Sinim." Not to praise him do they come, for that he will not wish; not to tell him of the reverence and honor in which they hold him, for that he knows right well without their words; but to exult with him, to triumph with him, to rejoice with him, to give thanks with him to Almighty God for his infinite goodness and mercy.

"It will happen at last, at dusk, as my horse limps down the fell,  
A star will glow like a note God strikes on a silver bell,  
And the bright white birds of God will carry my soul to Christ,  
And the sight of the Rose, the Rose, will pay for the years of hell."

#### LITTLE BROTHERS

THE ox and the ass and the gentle kine  
Received sweet Mary when  
She was turned from the Inn that frosty night  
In crowded Bethlehem.

The friendly Beasts in their quiet way  
Made room in their humble shed,  
And offered St. Joseph their fragrant hay,  
To furnish a manger bed.

In the star-lit night when the Angel's song  
Filled the radiant sky with joy,  
The Son of God came down to earth  
In the form of a tiny Boy.

It was bitterly cold in the shed that night,  
And the Christ Child comfort found,  
In the fleecy wool of the little lambs  
That gathered so closely around.

So the kindly Beasts were the first to show  
To the Lamb of God, on earth,  
Homage and love to the King of kings,  
That night, at the Saviour's birth.

And I feel quite sure, without Heaven's high walls  
There are fields of Celestial grass,  
Where the sheep and the little lambs lie down  
With the kine, and the ox and the ass.

HELEN R. STETSON.

#### "THERE IS NO UNEMPLOYMENT"—

SAID BISHOP ROGERS to the vestrymen of the Akron, Ohio, region—"In the Kingdom of God." Never has the Church faced a greater task than that it faces in these days. Never has there been greater need for that which the Church alone can supply. It is perfectly evident that if the work of the Church were productive of financial profit men would be falling over one another to invest in it—for it has more business than it can take care of.

Now I believe that most of us are convinced that there are greater values to be realized from religion than those of financial profit would be. Then the cold logic of the situation is this: Invest your time, your energy, and your money in the Church, so that it may meet the demand for its services and may be productive of those high values for which it stands.

—From the Church of Our Saviour parish paper.



# How Christmas Comes

By the Rev. Richard K. Morton, S.T.M.

**H**OW DOES Christmas really come? What will it bring to you and me? Shopping pleasures, money, gifts, decorations, services, and special programs, holiday fun? What do we really mean by Christmas, and what is the real Christmas spirit?

St. Luke tells us of drowsy shepherds among their sheep on Judean hills. What momentous things were coming to pass while they watched! How greatly were the views and ways of the religion of their people to be changed! To three wise men afar off, St. Matthew tells us, a star brought a special message. How greatly their astrological notions were to be transcended by the little Child cradled in a manger!

If we ourselves do not find our own Saviour in Bethlehem's manger, the festival is but showy emptiness and meaningless ritualism. If Christ is not born today in our hearts and homes, what have we to celebrate? If we are still looking for some rich, political leader to come to give invincible power to our kingdom of worldly selfishness, what joy do we find in this manger? If we cling to the old order, what pleasure can we really get in gathering around the manger—for here begins a new order. The only gift for Him is ourselves. The only answer to Him is to follow Him. The only successful enemy against His divine love is our own stubborn, sinful hearts. Let holiday candles be lighted—but let a glow be in the heart. Let hemlock trees be decked and carols sung—but let us not forget to invite Him into our hearts, for it is *His* birthday, *His* life, which is the source of our joy.

A Northern king who long ago had become superficially converted to the Christian faith attempted by persecution, threats, and laws to force his pagan people to accept the new faith. He failed, no matter how rigorously he applied his militaristic methods. Having not the spirit of Christ, he naturally could not inspire it. But when he began to see how much his own faith lacked, and how much he needed a king for his life though he was himself a king, he began to live a life which convinced many of his subjects that there was power in his faith.

Another king industriously smashed the idols which the pagans worshipped, yet had other kinds of idols in his own life. Even without their idols the people's pagan faith lived, but when he began to show in his own royal life the influence of Christ, Christ conquered the idolatry of the people and sent them to their homes passionately aware of how much their religious notions had lacked.

A feud of long standing existed once between two families in a village. All the pleas of devout people and all threats of the authorities seemed to be of no avail. The head of one family happened to be in the little post office on Christmas Eve when some Christmas gifts and letters came for members of the other family. He was the only one there, and a blizzard was raging. He protested when the postmaster asked him to take them to the other family's home, but did so. They were amazed, and thanked him. Seeing that he was cold and covered with snow, they asked him in to warm himself—and he saw the modest Christmas happiness of the family, the children playing, and the gifts lying around. The feud disappeared.

An old, lonely, and miserly man in another town had for years rebuffed all attempts to bring him out into society and to have him enter more helpfully into the life of the community. He remained sour, aloof, wrapped in himself.

Then one Christmas Eve, a little girl of the neighborhood was sent by her mother to deliver a Christmas gift to a home near the old man's. The child became confused, and knocked on his door instead, winsomely holding out the gift for his acceptance. He tried to explain the mistake to the child. Before she left, the child insisted that he tell her what he was going to have for Christmas, and also insisted that he ask her what she was going to have for hers. Meanwhile, the sour and formidable countenance of the old miser began to thaw, and the first thing he knew she had come into his house for a moment and was on his knee listening to the first attempt at a Christmas story that he had made in years.

Just as a family was ready to enjoy a Christmas season, they learned of the death of the father of a closely related family. The two children were to have a modest Christmas, but now it seemed that their two cousins must share it with them. Christmas had always meant much to them, and they had looked forward to the gifts and candy and good times. At first they did not like the thought of having to share it with their cousins. But when these cousins actually arrived, the children found themselves delighted with trying to make their sad cousins cheer up and have a good time. They found Christmas where they thought it couldn't be—and so did their cousins.

**I**N a foreign country the children parade from house to house on Christmas Eve. They take candles, light them anew at each house, and help to distribute gifts and good cheer from house to house. They bring Christmas to many dark hearts.

An unchristian duke once captured a Christian slave. He was incensed against the slave because of his faith and began to persecute him for it, saying that his own religion was superior and that he demanded that all who served him should change to his faith unless they could prove to him the superiority of their own faith. Many slaves had been unsuccessful in the attempt. But this particular slave adopted a method different from all the others. When the duke beat him, he bowed in submission. When he was treated brutally, he remained loyal and faithfully did his work. He saved the duke against the violence of a fellow slave. He worked among the slaves, encouraging them and ministering to them when they were sick or injured. He did work which had not been required.

The duke had expected that the slave would tell some miraculous stories, legends, or advance some philosophical or theological arguments which he had somehow picked up. He was not prepared for a slave who tried to live his faith. Searching his own heart, he found no such faith. The slave was spared, later freed, and exalted among the adherents of the duke. The poor slave had caught the spirit of the Child of Bethlehem, the Christmas message. Christ lived in him. God had been revealed to him through Christ. The world was changed, and so was his life. Through Christ he found he could conquer the unbelief of the duke or any others who still adhered to their old ways of living and thinking.

An aviator had for some time been flying a lonely route. He often flew over a remote farmhouse. Occasionally, when he looked down, he caught sight of some small moving figures. These were the children of the farmhouse, who loved to look for the aviator. As time went on, both parties felt that they almost knew each other, although they had never met or seen each other face to face. One day the children wrote a Christmas greeting to the aviator at his airport. He was delighted at the interest of his young friends. He knew them to be poor and lonely. He wrote back in friendly fashion, and told them that Santa Claus was going to make a visit to their farmhouse. The children, thrilled, wondered if they would indeed have a visit from Santa; they wondered, too, what he would bring.

Early on Christmas Day the children ran out as they heard the steadily increasing thrumming of an airplane motor. It was their friend's plane!

Some distance before he soared over the farmhouse, he released a little parachute, to which was attached a large package. It descended rapidly and landed on a plot of ground near the farmhouse. The airplane soon disappeared in the distance. The children carried the package into the house. In it they found several gifts from "Santa Claus" and a letter of friendship and cheer. It was indeed Christmas for them! It would remain Christmas to them so long as they had the benefit of such expressions of good will and Christmas spirit.

In many other ways Christmas may come to us. Christmas, after all, is essentially our discovery of a personal Saviour and then the act of making His spirit known to others through our own lives.



## A PROGRAM OF RURAL WORK

Taken from the report of the Joint Commission on Rural Work to General Convention at Denver, September 19, 1931

THE RURAL PROBLEM is essentially a national one. The duty of facing it is a corporate and national duty. Nothing less than a program approved, shared in, and supported by a Church in its national capacity and expressive of its national consciousness can be adequate. The consciousness of this impelled the National Conference of Church Workers, meeting in Madison, Wis., in July, 1930, to urge the launching of "A National Program for the Development of the Church's Work in the Village and Country Districts of America."

An effective national program must be projected, guided, and administered by an organization functioning continuously and nationally and so securing breadth and continuity of policy and unity of effort. It must have responsible and recognized representation in the organic life of the Church through the General Convention and its administrative body, the National Council. It must have, also, the support and coöperation of the other administrative and working factors in the Church's organic life, the provinces, and the dioceses.

The Joint Commission on Rural Work would seem to satisfy the demands for adequate representation in the General Convention.

The rural problem demands specific consideration from whatever angle it is approached, whether social, educational, economic, or religious. This is dictated not because of any essential difference between rural and urban human nature, but because of the very obviously different conditions under which the rural and urban people live and work.

The specialized nature of the problem requires specially trained leadership, both men and women; demands adequate provision for systematic and scientific research, survey, and study of the conditions that must be met, and an organized agency for educating the Church as to the needs and opportunities of rural America. To be done adequately, there must be a well organized and enlarged staff of division or department workers.

Furthermore, as no national organization can function without the full coöperation and coördination of the parts which make up the whole, provinces and dioceses should have commissions on Rural Work. These commissions, while working in harmony with the general policies of the department or division of the National Council, would recognize the special problems of their states or sections. No monotonous sameness of conditions prevails, and there are in rural life differences in the character, racial composition, economic, and cultural stages of the rural population. This fact would require a large degree of freedom in the parts, with a unity of policy and principle in the whole. The coördination of all will contribute to a nation-wide unity of aim and of effort while permitting a statesmanlike and adequate performance of the task.

This program calls for a financial support far in excess of that which the Rural Work of the Church now enjoys or can enjoy under the limitations of the Church's budget and program and of the budgets of provinces or dioceses. Being conscious of this, our National Conference of Rural Workers has challenged the Church to the establishment of a "Rural Church Foundation, in the sum of five million dollars, the income of which shall be used for the maintenance and development of a national program of Rural Work." The commission feels in entire sympathy with the object sought and would urge upon the Church, through its General Convention, a thorough consideration of the suggestion.

### A NATIONAL PROGRAM OF VILLAGE AND COUNTRY WORK

#### I. Organization

1. National
  - a. The Joint Commission on Rural Work of the General Convention
  - b. Department or Division of Rural Work in the National Council
  - c. Staff of such department or division to include:
    - The secretary in charge
    - A director of rural leadership training
    - A director of surveys, research, and follow-up
    - A director of work among the isolated

2. Provincial
  - Provincial commissions on rural work
3. Diocesan
  - Committees or commissions on rural work

#### II. Education

1. Church-wide program of education
  - a. Approved publicity of all kinds
  - b. A textbook for study on the Church and rural life
  - c. Church-wide observance of the Rogation Days

#### III. Training

1. Thorough courses in rural pastoral theology in our Church seminaries
2. University extension courses in rural work
3. Rural sociology in our colleges
4. Field training in rural work for seminarians
5. Graduate courses in rural social service
6. Training courses for women rural workers
7. Diocesan training schools and conferences for rural workers
8. Provincial and regional schools for rural leaders

#### IV. Research and Survey

1. Thorough study of the rural work in at least one diocese or district in each province annually
2. Establishment of rural centers with adequate staff, proper equipment, and systematic program

#### V. Some Practical Needs

1. Organized work for the isolated in each province and diocese
2. Adequate salaries for rural clergy
3. Adequate equipment for rural, educational, and social Church work
4. Provision for the education of the children of the rural clergy

WE HASTEN to say that we do not contemplate asking General Convention to fix quotas for the dioceses and parishes of the Church for this fund. If the vision of the Rural Church program were brought before the minds of our people, many persons of means who feel the importance of the rural population in American life would be found who would be glad to provide large sums by gift or bequest to this cause. Your commission asks, therefore, only that the General Convention at this time endorse the creation of such a fund.

Aware of the embarrassment that in years to come might be involved in a too narrow statement of the objects of such an endowment, we suggest that the fund be designated broadly as for Village and Country Work.

We propose that the fund be placed in the hands of the National Council for investment and control, the income to be used under the direction of that body. Such a fund will enable our Church to project a worthy program with freedom from the embarrassments now felt in prosecuting many admirable plans for the furtherance of our work in the rural fields. Through it, staff workers could be employed and sustained; adequate salaries guaranteed to the clergy at work in the rural fields; proper equipment for the work given; and in many other ways such support guaranteed as will prevent many of the heartbreaks that now come as worthy work walks on lame feet or is finally closed for lack of leadership, trained workers, and adequate financial guarantees and support.

Your Joint Commission offers the following resolutions:

"RESOLVED, that the foregoing Program be approved and adopted by the General Convention."

"RESOLVED, that this General Convention approve the establishment of a Rural Church Foundation in the sum of Five Million Dollars to be designated 'for Village and Country Work,' the income of which shall be used for the maintenance and development of a National Program of Rural Work;

"RESOLVED further, that the National Council be instructed and authorized to become the administrators of this Foundation, investing its funds and disbursing the income;

"RESOLVED, that the approval of the National Council must be had for any means or methods that may be used for the securing of the Foundation."

"RESOLVED, that the Joint Commission on Rural Work be continued."

AN AGED minister, on being asked if he did not rejoice that his time was near when he would be called home, bluntly replied, "I have no wish about it. I have nothing to do with death. My business is to live as long as I can, as well as I can, and serve my Master as faithfully as I can, until He shall think proper to call me home."

—Religious Anecdotes.



# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

## "ON NATIONAL AND WORLD PROBLEMS"

To the Editor of The Living Church:

MAy I SAY a few words touching recent correspondence in your columns on National and World Problems: Christianity never ceases to be personal. It is, however, never individualistic. Christianity is always essentially social; "the Kingdom of God," "the fellowship."

Hartford, Conn. (Rt. Rev.) CHAUNCEY B. BREWSTER.

## "NEGRO REPRESENTATION"

To the Editor of The Living Church:

WHEN YOU emphasize, by your heading, Racial Episcopate, you are guilty of an unconscious injustice towards our group. It is not the Racial Episcopate. We positively refuse to draw a color line. The late Bishop Guerry of South Carolina stated the whole matter accurately in the following words: "What we are facing, therefore, is the old question of *Negro representation* in the Councils of the Church, in a new form."

The late Bishop Howe of South Carolina many years ago threatened to resign his episcopate before he would disfranchise any priest on account of color. This matter of disfranchisement is the real and only point at issue.

We are a peace loving people, and, in order to work out the matter on peaceable lines, and secure representation to those of our group who are disfranchised, it has been suggested that the House of Bishops be given authority to establish inter-diocesan missionary districts, not on racial lines, but for such congregations *only* not in union with any diocesan convention. If colored people are really human they can never be satisfied with enforced segregation.

Baltimore, Md. (Rev.) GEORGE F. BRAGG, JR.

To the Editor of The Living Church:

APPEARING in THE LIVING CHURCH of November 14th is a letter under the caption, Racial Episcopate! Among other things it says, "The position of the Bishop of Georgia surprises."

We are led to wonder, what about the position of the Bishop of Georgia, that gives surprise to anyone, who is broad enough to be generous, though differing? Any person familiar with the career of Bishop Reese knows that he has ever stood foursquare in connection with the race. Along with Bishop Cheshire and the late Bishop Weed, he has ever stood for a liberal use of the plan mentioned by Mr. Sanchez. He has, however, opposed any new experiment along the so-called missionary jurisdiction lines for Negroes.

Some reference is made in the letter to "hand picked men." It is an honor to be so called. The prophets, Apostles, and the blessed Virgin Mary were in the class of hand picked individuals to do a special work. The call to the sacred ministry is a sort of selection, hand picked, men to do the work of extending the Kingdom of God on earth.

After all, the matter of emphasis on what is called among some a "rising tide of racial consciousness in the new Negro" is not, in my estimation, one-half as important as a constructive expression of that consciousness in a newer, larger, and more nation-wide urge to support the local, diocesan, and national Church program in all its phases.

With only one in seven hundred Negroes connected with the Protestant Episcopal Church in this country, and the Church through its many agencies, such as the American Church Institute for Negroes and its various educational plants pouring out itself in developing Christian citizenship, as well as fitting over 7,000 boys and girls of the group to support themselves and fit in this complex civilization, it ill behooves any of us to assume the narrow gauge aim towards the episcopate. Our aim should first, last, and all the time, be that of giving self, service, and substance to the cause.

It is natural to aspire for higher things, but our aspirations should not be allowed to warp our outlook, dull our faith, and make us bitter towards others who do not share our views.

(Rev.) J. HENRY BROWN.

Savannah, Ga.

To the Editor of The Living Church:

IN THE ISSUE of November 15th I note an extensive item supporting the idea of a Racial Episcopate. Among Negro Churchmen this idea is certainly much discussed as a solution to problems which are felt, perhaps, more keenly in the one seminary of the Church for the training of Negro candidates than elsewhere. But however laudable may be their missionary zeal, and however sincere may be their desire for adequate expansion, the proponents of such a plan seem to display no knowledge of canon law and established practice of our Church. And I doubt whether anyone may say that "Colored clergy and laity" generally "are contending and will contend" for a Racial Episcopate. Certainly no blind following of a fond idea is to take the place of orderly organization in so critical a problem. Perhaps, as a candidate for orders, it is not my turn to speak, yet I can harbor no aspiration to foster a "racial religion." Rather do I hope, having been baptized in Christ, that all shall "put on Christ" in whom there can be "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian bondman, nor freeman."

Bishop Payne Divinity School, LYNN O. A. COOMBS.  
Petersburg, Va.

## ON BROADCASTING CHRISTMAS SERVICES

To the Editor of The Living Church:

I HAVE JUST FINISHED listening, by radio, to the service from St. Mark's Church, Richmond, Va., the Rev. Henry G. Lane, rector. This service is broadcast each Sunday evening, as announced by THE LIVING CHURCH.

We are approaching the great feast of Christmas. The midnight service will be held in our churches throughout the land. Some of these churches will broadcast their services. Is there not some way that these broadcasts can be brought to the attention of the people? There are many who would be greatly helped by hearing the service either before or after attending the Midnight Eucharist in their own parish church. There are many more who will be unable to leave their homes. Would it be possible for the parishes, broadcasting their Christmas services, to make such announcement in THE LIVING CHURCH?

Clarksburg, W. Va.

EDWIN D. BAILEY.

[Our radio broadcast column is at the disposal, free of charge, to parishes wishing to make such announcement.—EDITOR, L. C.]

## REASONS FOR THANKSGIVING

To the Editor of The Living Church:

ON READING this week's [November 21st] THE LIVING CHURCH, several things have particularly impressed me. First—why is Thanksgiving Day always explained now in terms of the unemployed? There must be many of us who still have everything to be thankful for: comparative health, a good position, no family calamities apparently imminent, etc. Are not the unemployed really in the great minority? I do not think as a nation we have any cause to feel we need cultivate the rather exceptional kind of thankfulness that the Pilgrims exhibited on their second Thanksgiving Day. Do we not editorially (every publication almost) look too much on the dark side?

Then I am moved to write in regard to the storm called up by your ironic comment on the picture book that had to have the praying children expurgated therefrom. I think we ignore, we Christian people, the fact that we are now living in an age more irreligious than that of Julian the apostate, for he at least tried to revive, whether sincerely or not, the worship of the old pagan deities, which is a thing more human than the present militant atheism. I have read, and not very lately, story books for children, the most delightful, and which one realized only after a while, to be utterly without religion. In a Christian age, religion would be so understood, that, even without being distinctly religious, children's tales would have a background of religion implicit and partly explicit. This we observe to be less and less the case. Then we had a multitude of books in our Church school libraries which were in their way splendid, and which have in recent years been



cast forth as worthless by the parishes owning them. A slight editing would make them still readable; I have within the last few months read aloud to my group of girls from 7 to 18, Austin Clare's *The Royal Banner* with slight changes and it was very well received. But where could one buy these now out of print books, save, as I did that one, after accidentally coming across it at one of our old book shops? Another book I can never forget is *Ashley Priors* (anonymous); *Don John*, and the stories of Miss Yonge, marred though the last are by a certain morbid touch.

But nowadays these are undoubtedly old-fashioned and where can we find books to give our children (except the perpetual volumes of Bible stories) which help them to grow up with a Christian, let alone a Church background? A circle of Churchwomen was just about to give my children here subscriptions for each cottage to *The Young Churchman*, when we found it was going to suspend. They had to substitute secular reading matter. If only at least we could be sure of getting a few books each year, bright, readable stories, which emphasized and also breathed the atmosphere of (they are two quite separate things) the Church as our Mother—then we could get them in, and know that in one spot at least the children were breathing the air of the Church without our having to provide it for them actively with a pulmotor. I can see little use in this age in declaiming against the secular books for children, but I can see an urgent need for their supplementing. Children do not, as commonly supposed, dislike religion.

MARY MCENNERY ERHARD.

Sayville, L. I. Superintendent of Children's Cottages.

To the Editor of *The Living Church*:

THE EDITOR ASKS: "What is there for which to be thankful in this iniquitous year 1931?"

And the answer is: Not for what man has done but for what God has done, men may be thankful in 1931 as before.

God provided food enough, and clothing enough, and shelter enough. He provided food enough. The cattle upon a thousand hills are His. "Seedtime and harvest shall not fail." God provided clothing enough. There is too much cotton and too much wool in 1931. The gentlemen who distribute refuse to function, talking about overproduction. God has provided shelter enough. *Not shacks*. "In My Father's house are many mansions."

It is not God's fault that food and clothing are the plaything of gamblers, the bludgeon of racketeers. It is not God's fault the lands skirting every city are in the hands of grafting speculators, who demand a percentage for letting go.

In 1931 we may thank God for what He has done for us. He never asked us to thank Him for what men have done to us.

(Rev.) CHARLES F. CARSON.

Milwaukee, Wis.

### "THE CHURCH AND THE COLLEGE STUDENT"

To the Editor of *The Living Church*:

IN THE communication in your issue of November 21st entitled *The Church and the College Student*, the opinion is expressed that to hand over to the care of a parish priest the duties of college chaplain is next to futile. Since I am quoted as substantiating this view, I feel that a few words of clarification will not be out of place.

As a general policy I cannot subscribe to this position—nor does the National Council or the General Convention or many friends from other religious bodies. The Department of Religious Education believes the medium of the local parish to be the most effective organ for ministering to college students. Such a policy tends to make the religious education and the program of the Church one continuous process; it greatly stimulates the life of the local parish; it saves duplication of effort and organization; and above all it offers the student, who for four years lives in a decidedly abnormal and academic atmosphere, a normal Church home and real opportunities for forwarding the Church's work.

If the parish near the college campus is too large to enable the rector to give time to the students, we recommend an addition to the staff rather than the setting up of a distinct unit of work.

Of course, some situations present extenuating circumstances which make the establishment of student chapels advisable. This is especially true where geographical separation figures.

In short, my letter referred to in the communication of November 21st speaks of a particular situation rather than a general policy.

(Rev.) W. BROOKE STABLER.

Church Missions House,  
New York City.

### GRANDI AND THE CHURCH

To the Editor of *The Living Church*:

MANY OF OUR PEOPLE are worried at times over the lack of uniformity in our part of the Church and are apt to think that in only the Roman section is there to be found no variation in Church services.

The following is an extract from an article which appeared in the *Washington Post* recently:

"Grandi's presence soon was known to all, before Fr. Lee announced it, because the minister, accustomed to the churches of Italy, many of which have neither pews nor chairs, remained standing when the congregation was seated. Signora Grandi quickly noticed the difference in custom and kept her eyes on a young woman in the same front pew, rising, sitting, and kneeling as did her neighbor. Grandi fell into line with American Church practice only when Mass was nearly half over."

This is not meant as a criticism of the Roman Church or Signor Grandi; it is only to remind Anglicans who worry over such things that in other communions of the Church the services are not uniform.

(Rev.) V. O. ANDERSON.

Washington, D. C.

### A DISCLAIMER

To the Editor of *The Living Church*:

THE OTHER DAY you published a little squib (in Chicago Notes on page 775 of Oct. 3d issue) which said that I was an authority in the field of bio-chemistry. May I correct this by saying that my paper at the round table was merely a plea for sympathy with present-day mechanism. I am a very humble layman in the field of science, and speak not as "one having authority" in this realm. I merely tried to show that mechanism deals only with laboratory data. Beyond this field lies the greater expanse of faith (to the Christian), or conjecture (to the Agnostic). Both *THE LIVING CHURCH* and the newspapers missed the whole point of the thesis, which was that even when the unit trinity of life, the cell (nucleus, cytoplasm, and life), was analyzed still further, another mystical trinity appeared in the unit of matter, the atom (ion, electron, and proton). The object of this letter is to disclaim the noble attribute which implied that I was a scientist of the first water or a renowned specialist in the field of electro-chemistry.

Berwyn, Ill.

(Rev.) HENRY SCOTT RUBEL.

### RELIGIOUS "BEST SELLERS"

November, 1931

Edwin S. Gorham, Inc., New York City

#### General Books

- |  |  |
|--|--|
| 1. Art of Mental Prayer—<br>Frost.     | 3. Unfashionable Convictions—<br>Bell.               |
| 2. Opinions and Impressions—<br>Barry. | 4. Everyman's History of the<br>Prayer Book—Dearmer. |
|  | 5. Christian Faith—Temple.                           |

#### Devotional Manuals

- |                               |   |
|-------------------------------|---|
| 1. St. Swithun's Prayer Book. | 3. Manual for the Holy Eucharist—Mackenzie. |
| 2. In God's Presence—Gilman.  |   |

Morehouse Publishing Co., Milwaukee

#### General Books

- |   |   |
|---|---|
| 1. The Episcopal Church—Atwater.        | 4. Everyman's History of the<br>Prayer Book—Dearmer.  |
| 2. The Art of Mental Prayer—<br>Frost.  | 5. Difficulties in the Way of<br>Discipleship—Mackay. |
| 3. The Faith By Which We<br>Live—Fiske. | 6. The Greatest Saint of<br>France—Foley.             |

#### Devotional Manuals

- |   |                 |
|---|-----------------|
| 1. In God's Presence—Gilman.                | 3. God's Board. |
| 2. Manual for the Holy Eucharist—Mackenzie. |                 |

THE THINGS we surmount make us stronger; and the processes by which we carry ourselves through, as, for instance, hard work, wise planning, courtesy, diplomacy, and perhaps the bold stroke, are fine educational courses. And sometimes, when we fail or meet defeat, as we all do, there are compensating educational results that we must not neglect to treasure.

—Catholic Citizen.



# DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

## THE MINISTRY

*Sunday, December 13: Third Sunday in Advent*

READ Romans 10:13-17.

THIS THIRD SUNDAY IN ADVENT calls us to meditate upon the Church and her ministers, and incidentally upon missionary work and upon the call for all Christians to be witnesses. The preface to the Ordinal (page 529 of the Prayer Book) begins: "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons." Evidently, therefore, we are to pray for these ministers, even as Christ prayed for His disciples (St. John 17:9), and St. Paul especially urges the Thessalonians to pray for him and for his fellow ministers (I Thessalonians 5:25). It is a gracious and fitting privilege to pray for all ministers. They need our prayers for their responsibilities are great, and the whole Church needs our prayers as indicated in the prayer for the whole state of Christ's Church (Prayer Book, page 74). A praying Church is bound to be an active and blessed Church.

*Hymn 454*

*Monday, December 14*

READ St. John 21:15-17.

THE central power of all ministry is love—love for God, for humanity, for work. Faith, of course, is important, but faith is cold and dead unless inspired by love. So our Lord before He ascended into Heaven asked three times for a declaration of St. Peter's love. The declaration became a consecration to service, and the Master responded, "Feed My lambs, feed My sheep." When we truly love our Lord "to tell the old story" is the most natural thing in the world, and the ministry inspired by love is bound to be fruitful, because Christ will bless it. Moreover, the message itself is a message from God, for the Gospel is the declaration of divine love. The call to the ministry must be stronger than duty and higher than wisdom. We must be fired by love, a longing to have all men saved, and we must have a vision of the final result, for we are serving the King who has promised victory.

*Hymn 224*

*Tuesday, December 15*

READ St. Luke 10:1-6.

WE SOMETIMES hear it said that there are more ministers than there are places for them to work. The fallacy of the statement is shown by the fact that there are so many people in the world who are not Christians and to whom the message should be brought. If a man is called and his heart replies, "Here am I," there are many opportunities for him to serve. It may demand some denial, some personal sacrifice of his own plans, but having given himself to God he must find joy in going where the Master would have him go. The whole world is open and he can go anywhere. He need not wait for some appointment by a Church organization. Having studied and having been prepared, he can begin just where he is.

*Hymn 486*

*Wednesday, December 16: Ember Day*

READ St. Luke 4:16-21.

THESE Ember Days bring an especial call four times a year to young men and young women to consecrate their lives to the service of others in the Lord's Name. They also call upon all Christians to be witnesses for Christ, for all are workers. It is a blessed honor that the Lord calls all of us to this service. The Sunday school teacher, the Church worker in some branch of Church life, he who cares

for others more than for himself, these have a message from our Ember Days. And to the whole Church the call comes that she may wake up to a realization of the world's great needs and seek to "prepare the way of the Lord." Let us not think that this is a mere ecclesiastical formality in our Church Year. It is a stirring call from the Lord Himself who longs, as we long, for the blessed End to come when the Kingdom shall be established forever.

*Hymn 481*

*Thursday, December 17*

READ I Corinthians 4:1-5.

HOW ought we to look upon the Ministers of Christ who are ordained to preach, to teach, and to feed the flock? Surely not in any forced and unreal way as if they were more than men. But we should reverence their office, for they act as representatives of Christ and under His command. We should pray for them constantly. We should seek to help them in their work, upholding their hands and trusting them as "stewards of the mysteries of God." Being human, they may make mistakes in little things, but we should not criticize or disloyally make their labor difficult. Let us remember that as ordained servants they are specially promised the help of their Lord, and that He is at once their defender and their comfort.

*Hymn 450*

*Friday, December 18: Ember Day*

READ St. Mark 13:32-37.

GOD'S MINISTERS are set as watchmen, and they are to warn as well as instruct the people. When danger threatens, whether those dangers come from false teachings or from immoral living, it is their responsibility to cry out forcibly and fearlessly. God spoke plainly to Ezekiel in the Old Testament (Ezekiel 3:17-19), and Christ echoed with divine authority the same command to watch lest the enemy harm or scatter the flock. The affairs of the world as they affect Christians are to be noted. False doctrine by which the unwary are so easily led astray must be attacked, for the Master sorrows when His children turn from Him to human and false helpers. So also the sins and shames, whether local or world-wide, are to be marked as the enemies of our Lord, and the wrongs of rulers and nations are not to be passed over.

*Hymn 491*

*Saturday, December 19: Ember Day*

READ Revelation 1:10-19.

THE Revelation of St. John was not merely a recital of the things he saw and heard. While we cannot understand perfectly all the mysteries as they were revealed to him, we can learn enough to prove the sacredness of Christ's message to him and to us. "Write the things that thou hast seen." May we not find here a command to ministers and people that the mysteries of God are to be revered, and that the message of the ordained servant may well be the holding up of an ideal of holiness and love and service which he is to bring from his own hour of personal communion with Christ to his people that they with him may worship and adore and strive? For the Christian life has to do with divine ideals as well with daily duties, and the Christian man needs a vision as well as an order for material living. We have so many calls in the Church to grasp and follow the infinite. Let us be true to the visions of glory.

*Hymn 468*

Dear Lord, I thank Thee that I am permitted to serve Thee. I hear Thy call, and while I know mine own unworthiness I cannot but answer, "Here am I." Help me to work with Thee and under Thee for the world's salvation. Amen.



# BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

**T**HE WORLD'S STUDENT CHRISTIAN FEDERATION has performed a real service in giving us the results of an international symposium on the Christian message, *A Traffic in Knowledge* (New York: Association Press, 128 pp. Probable price, \$1.00). There is a French Approach, an American, a Chinese, and a Russian Approach to the meaning of Christianity. While the points of view differ widely, there is a large measure of agreement. All the writers recognize that the Christian religion must concern itself not only with the inner life of men, important as this is, but with culture, society, and the whole of life. All agree that it is realistic, dealing not with the philosophic idea of God but with the living God Himself. All see in Christ the Supreme Authority who has the words of eternal life. The superficial optimism, which so largely prevails in Liberal circles, and among the unthinking generally, is absent from the work. A profound and serene faith in God and in His Son Jesus Christ shines through them all.

*The Russian Approach*, by V. V. Zenkovsky, is a particularly striking and dynamic presentation of the Christian message. Reminding us that the forces of unbelief are everywhere rallying for the overthrow of Christianity, and that "in Russia we see only the first skirmishes between Christian and anti-Christian forces," he insists that, out of the present chaos, the Church must create, from her own inner resources, a new Christo-centric culture. The divorce between Christianity and culture must cease, if either is to survive. Naturalism has been tried and found utterly inadequate to account for life, especially the moral life of men; its sterility and impotence are everywhere apparent. Only Christianity and the Church—and we cannot separate the two—remain truly creative; and in them alone can the image of God in man become a creative force once more. (We are reminded of Berdiaeff's *Un Noveau Moyen Age*, which so lucidly and prophetically rings the changes on this theme. The Orthodox Russians have got hold of this idea, and have much to teach us here.) It is the task of the Church, in which, as in Christ, the divine and the human are united, to penetrate the whole of life, to redeem, to transfigure it. Faith must unite the inner and outer life of man; we must end the secularizing, godless, dehumanizing process which casts a blight over our present age.

"Christianity cannot remain a purely individual matter: it has always been and still is a creative force which regenerates the whole of life. The sundering of culture from the Church is the tragedy of the Christian world and the tragedy of the Church; we must restore unity to culture and to the Church; we must link together contemporary life and Christianity. This goal can only be attained by making Christianity the very foundation of culture. . . . Naturalism fascinates us, because it demands no effort upon our part, no work upon our nature. In naturalism we find a seeming freedom from tragedy. But cheap optimism ends in the tragedy of death. Christianity alone *saves* us from tragedy."

We can learn much from this book. It is a real contribution alike to Christian thought and to Christian living.

WILLIAM H. DUNPHY.

**I**NVESTORS and business men generally are the victims today of a vicious system whereby business is stealthily trapped for secret, unearned, and often dishonest profits." This is the thesis of John T. Flynn in his new book *Graft in Business* (New York: The Vanguard Press, \$3.00). It is not a pleasant story he tells, nor a muckraking or sensational one, but a plain, unvarnished tale that needed to be told, just as he tells it—quietly, straightforwardly, emphatically. He does not write as a propagandist, but as a deeply concerned observer.

CLINTON ROGERS WOODRUFF.

CHARLES LEWIS SLATTERY. By Howard Chandler Robbins. New York: Harpers. Pp. 350. \$2.50.

**I**N A GOOD biography a strong character lives again. Dr. Robbins' life of Bishop Slattery is more than good. It is an admirable, living presentation of a rare and beautiful spirit. Intimate but discreet, friendly, but not fulsome, this volume will take its place at once with the best of recent biographies, and they are many. It is an absorbing and inspiring book, and should attract many young men to that high Christlike ministry to which this "happy parson" gave his life.

Charles Lewis Slattery was born in Pittsburgh in 1867, the son of a fine "Evangelical" clergyman of the old school who died before Charles had come to his fifth birthday. Through most of his life Charles' noble and devoted mother was his constant companion and confidante.

When, as a young man, he was in doubt whether to enter Yale or Harvard, he wrote to Phillips Brooks whose charming friendly letter is printed in full. After Harvard, where he made a brilliant record, and of which he was always a most loyal son, he entered the Episcopal Theological School in Cambridge to which he was equally loyal and devoted all through life.

Already he had begun to make several of those notable friendships which marked his career, for "a genius for friendship" was one of his happy characteristics. "Uncle Harry" (the Rev. Dr. Nichols), George Herbert Palmer, Phillips Brooks, William Lawrence, Alexander V. G. Allen, Henry Sylvester Nash, Dean Hodges, Endicott Peabody, Henry Benjamin Whipple, Mahlon Norris Gilbert, William Reed Huntington, are only a few of the distinguished men to whom he looked in his earlier years, not simply as great leaders but as great friends. Of his classmates in the Cambridge school can be mentioned only Bishop Thurston, Bishop Parsons, and Dean Washburn; other notable friends of the Cambridge school during his stay were Bishop Perry, Bishop Roots, and Edward Lincoln Atkinson, whose short, brilliant career is so well told in Dean Slattery's first biography.

For eleven years, from 1896 to 1907, Dr. Slattery was dean of the Cathedral of Our Merciful Saviour in Faribault, Minn., where he is still most affectionately remembered. After a short rectorate in Christ Church, Springfield, Mass., he went to his great ministry in Grace Church, New York, where he was a worthy successor to Dr. Huntington, and became a great leader in the diocese and city. The crown of his ministry was his seven years as Bishop, first as Coadjutor to Bishop Lawrence, then as Bishop of Massachusetts.

All these years were filled with activities almost past belief. Twenty-five books, valuable and timely—theology, religion, biography, poetry, etc.—came from his pen, besides many volumes which he edited or which contained some contribution of his. In addition he wrote constantly reviews and essays for *The Churchman* and other periodicals. As a letter writer he was indefatigable, usually writing all personal letters with a pen. The announcement in 1923 of his engagement to Sarah Lawrence, daughter of the Bishop, brought nine hundred letters of congratulation—a true indication of the vast number of personal friends.

Of the many honors that came to him from Harvard, and elsewhere, there is not room here to speak, and allusion only can be made to such leadership as his presidency for many years of the Church Congress, or his conspicuous service on commissions for revising the Hymnal, Prayer Book, and Lectionary. Unable to spare himself, never learning how to rest, the end of his noble and marvelous life came all too soon. In his books, in his friendships, in his influence, he lives again in "life beyond life."

FRANCIS L. PALMER.



# The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**  
Managing and News Editor, **CLIFFORD P. MOREHOUSE.**  
Assistant News Editor, **Mrs. IRENE NELSON.**  
Literary Editor, **Rev. Prof. WILLIAM H. DUNPHY.**  
Social Service, **CLINTON ROGERS WOODRUFF.**  
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### OTHER PERIODICALS

Published by Morehouse Publishing Co.  
THE LIVING CHURCH ANNUAL. A Church Cyclopedica and Almanac. Annually, about December 15th. Prices: 1931 edition, \$1.00 in paper, \$1.50 in cloth; 1932 edition, \$1.85 in cloth, no paper binding. Postage additional.  
THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.  
Agents also for (London) *Church Times*, weekly, \$3.50; and *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50.

## Church Kalendar



### DECEMBER

- 13. Third Sunday in Advent.
- 16, 18, 19. Ember Days.
- 20. Fourth Sunday in Advent.
- 21. Monday. St. Thomas.
- 25. Friday. Christmas Day.
- 26. Saturday. St. Stephen.
- 27. St. John Evangelist. First Sunday after Christmas.
- 28. Monday. Holy Innocents.
- 31. Thursday. New Year's Eve.

### CALENDAR OF COMING EVENTS

DECEMBER

- 16. Primary Convention at Trinity, Geneva, N. Y., for formation of new diocese.
- 18. Consecration of North Dakota Bishop-elect and of Connecticut Coadjutor-elect.

### CATHOLIC CONGRESS CYCLE OF PRAYER

DECEMBER

- 21. St. Paul's, Fort Fairfield, Me.
- 22. St. Mark's, Jersey City, N. J.
- 23. St. James the Less, Philadelphia, Pa.
- 24. St. Luke's, Lebanon, Pa.
- 26. St. Paul's Cathedral, Fond du Lac, Wis.
- Sisters of the Transfiguration, Glendale, Ohio.

### APPOINTMENTS ACCEPTED

DUFF, Rev. EDWARD MACOMB, of the diocese of Michigan; to be priest-in-charge of St. Luke's Church, Kalamazoo, Mich. (W.M.) Address, Ann Arbor, Mich.  
EVENSON, Rev. FREDERIC D., formerly rector of Trinity Church, Garnersville, N. Y.; to be rector of Christ Church, Gilbertsville, N. Y. (A.)  
HEAD, Rev. A. H., formerly priest-in-charge of St. Alban's Church, Spooner, Wis., and secretary of diocese of Eau Claire; has become rector of St. James' Church, Oskaloosa, Iowa. Address, 206 S. Third St., Oskaloosa.

RAYNER, Rev. JOHN H., rector of Christ Church, Milbank, S. D.; to be rector of Gethsemane Church, Appleton, Minn. January 1, 1932.  
ROE, Rev. ROBERT EWELL, rector of Trinity Church, Vineland, N. J.; to be rector of Holy Trinity Church, Greensboro, N. C. January 1, 1932.

WICKER, Rev. WORTH, formerly rector of St. James' Church, Belhaven, N. C., and associated missions (E.C.); has become rector of St. Paul's Church, Beaufort, with charge of St. Andrew's, Morehead City, N. C. (E.C.)

### TEMPORARY APPOINTMENT

VIRDEN, Rev. HARRY LEE, of the Missionary District of Oklahoma, is temporarily on martial law duty with the 56th Cavalry Brigade, T. N. G., of which he is chaplain. Address, Military Headquarters, Kilgore, Tex.

### RESIGNATION

DEAVER, Rev. JAMES N., as rector of St. Thomas' Church, Philadelphia; to devote his full time to Christopher's Mission, Philadelphia.

### NEW ADDRESSES

BALL, Rev. IVAN H., rector of All Saints' Church, Irondequoit, Rochester, N. Y., formerly 138 Northfield Rd.; 431 Thomas Ave., Rochester, N. Y.  
DEAN, Rev. ELLIS B., non-parochial priest of the diocese of Massachusetts, formerly Brattleboro, Vt.; 618 Widlay Ave., New Haven, Conn.  
PUTMAN, Rev. LANSING G., rector of All Saints' Church, Atlantic City, N. J., formerly 3200 Montpelier Ave.; 10 S. Chelsea Ave., Atlantic City, N. J.  
SUTER, Rev. JOHN W., D.D., rector honorarius of Church of the Epiphany, Winchester, Mass., formerly Boston; Allendale Arms Apts., West Ninth and Norton Sts., Los Angeles.  
WATTS, Rev. JOSEPH W., retired priest of the diocese of New Jersey, formerly of Ocean City, N. J.; 144 Union Ave., Bala, Pa.

### CORRECTION

NOTICE of the new address of the Rev. ALFRED J. LOARING-CLARK, rector of St. John's Church, Memphis, Tenn., was incorrectly listed under "Resignations" in the November 28th issue of THE LIVING CHURCH. Mr. Loaring-Clark's new address is 371 Patterson St., Memphis.

### DEGREE CONFERRED

COLORADO—The degree of Doctor of Laws, *honoris causa*, was conferred November 22d on the Rev. BERNARD IDINGS BELL, D.D., professor of Religion in Columbia University and warden of St. Stephen's College, by Colorado College, Colorado Springs. Dr. Bell that day delivered the dedicatory sermon at the opening of the Eugene Shove Memorial Chapel, the million dollar chapel erected this last year by Colorado College.

### ORDINATIONS

DEACON  
SOUTH CAROLINA—EDMUND G. COE was ordained to the diaconate by the Rt. Rev. A. S. Thomas, S.T.D., in the Church of the Holy Communion, Charleston, on the first Sunday in Advent. The candidate was presented by the Rev. H. W. Starr, Ph.D., rector of the parish, who also preached the sermon. The Rev. Wallace Martin, superintendent of the Seamen's Home, assisted in the service.  
Mr. Coe, who was formerly in the ministry of the Methodist Church, and has served for a number of years as a teacher in the Porter Military Academy, has since July 1st been in charge of St. Peter's Church, Charleston, as lay reader. He now becomes minister-in-charge of that parish but will also continue as headmaster of the academy.

### PRIESTS

COLORADO—The Rev. GEORGE BINGHAM OAKES was advanced to the priesthood on the First Sunday in Advent, November 29th, by the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, in the Church of the Ascension, Salida. The candidate was presented by the Rev. H. S. Kennedy, rector of St. Thomas' Church, Alamosa, and the sermon was preached by the Very Rev. B. W. Bonell, dean of St. John's College, Greeley. Mr. Oakes is a graduate of St. John's College, Greeley, and is to continue in charge of the Church of the Ascension, Salida.  
On December 1st the Rev. VICTOR MCKINNEY WALNE was advanced to the priesthood

by Bishop Ingley in the Church of the Good Samaritan, Gunnison. The Rev. James W. F. Carman, rector of St. Luke's Church, Denver, was presenter, and the sermon was preached by the Very Rev. B. D. Dagwell, dean of St. John's Cathedral, Denver. Mr. Walne is a member of the 1931 class of Seabury Hall, and is to continue in charge at the Church of the Good Samaritan.

### DIED

FAIRBANKS—Entered into rest at Sewanee, Tenn., on the evening of November 25, 1931, FLORIDA FAIRBANKS, eldest daughter of George R. and Sarah C. (Wright) Fairbanks, in the 84th year of her age. Funeral services in All Saints' Chapel of the University of the South, and interment in the Sewanee Cemetery, November 27th.

### MEMORIALS

#### Louis Byram Carter

In loving memory of LOUIS BYRAM CARTER who entered into rest December 15, 1927.  
"Grant unto him eternal rest, O Lord, and may light perpetual shine upon him."

#### Elizabeth Adelaide Towle

In loving memory of ELIZABETH ADELAIDE TOWLE, a devoted Churchwoman and communicant of Grace Church, Salem, Mass., who entered into the eternal life, December 13, 1930.  
"Eternal rest grant unto her, O Lord, and may light perpetual shine upon her."

## MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED Ads, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

ADDRESS all copy plainly written on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

### POSITIONS WANTED

#### CLERICAL

PRIEST DESIRES POSITION, PERMANENT, temporary, or Sunday duty. SIDNEY H. DIXON, Elkton, Md.

YOUNG MARRIED PRIEST WITH A RECORD of constructive achievement, college and seminary degrees, business training, desires rectorate of an enterprising parish, preferably in residential community. References furnished. Address, C-717, LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

ACCOUNTANT, SENIOR, VARIED EXPERIENCE, including public accounting and public utility, unemployed owing to merger, desires permanent connection, best references, bonded repeatedly, willing to travel. Churchman. Address, ACCOUNTANT, 102 Chestnut St., (Colwyn) Darby, Pa.



**A WELL-EQUIPPED, EXPERIENCED** teacher of music and speech (English and Dramatics) will give her services in exchange for room and board in a resident school for girls. Address, F-720, care LIVING CHURCH, Milwaukee, Wis.

**COMPANION, YOUNG ARTIST, EXHIBITOR,** priest's son, expert tennis, swimming, desires position south for winter or will travel. Address, JOHN BAILEY, 861 Haddon Ave., Collingswood, N. J.

**ORGANIST WITH EXCELLENT RECORD,** of recognized ability and broad experience, now available. Expert, successful trainer and director. Boy or mixed choir. Accomplished service player. Recitalist. Churchman. Highest credentials. Address, CHOIRMASTER, 6617 Ogontz Ave., Philadelphia, Pa.

**ORGANIST CHOIRMASTER, SPECIALIST** with unsurpassed credentials desires change. Reply, S-617, care of LIVING CHURCH, Milwaukee, Wis.

### UNLEAVENED BREAD

**PRIESTS' HOSTS—PEOPLE'S PLAIN AND** stamped wafers — (round). ST. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 2230 North 1st St., Milwaukee, Wis.

**ST. MARY'S CONVENT, PEEKSKILL, NEW** York. Altar bread. Samples and prices on request.

### CHURCH LINEN

**NOW 10% EXTRA DISCOUNT ON ALL** orders while present linen prices continue. Qualities unchanged. Samples and price list of Pure Irish Linen for all Church uses sent free on request. New, complete MacKrilie Handbook, 50 cts. MARY FAWCETT CO., 812 Berkeley Ave., Trenton, N. J.

### VESTMENTS

**VESTMENTS AND ALL CHURCH WORK.** See Mowbrays displayed advertisement on another page. PAUL S. BUCK, distributor, 665 Fifth Ave., New York City.

**VESTMENTS AND EMBROIDERY, SILK** and linen Church supplies, materials. GEORGIA L. BENDER, 1707 Pine St., Philadelphia, Pa.

### APPEAL

**FORMER COLLEGE PROFESSOR READY** for ordination needs assistance to refund an indebtedness of \$2,500, due to depression, by a long-term, low-interest loan. Anyone able and willing to render such aid is requested to investigate this appeal. Reply, P-711, care of LIVING CHURCH, Milwaukee, Wis.

### NOTICE

**BRENT HOUSE, 5540 WOODLAWN AVE.,** Chicago, Ill. Conference and Institute center for Church Leaders. For information, apply to Mrs. GEORGE BILLER.

### CHURCH LITERATURE FOUNDATION, INC.

**THE ABOVE-NAMED CORPORATION, OR-** ganized under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent THE LIVING CHURCH, six the Church at Large. President, Rt. Rev. B. F. P. IVINS, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. MOREHOUSE, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin with principal office at 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., the sum of ..... the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

### MISCELLANEOUS

**CHRISTMAS CRIB SETS DESIGNED AND** executed by ROBERT ROBBINS, 859 Lexington Ave., New York, N. Y. Polychromed in the manner of the 18th century. For church, Sunday school, and home. Prices: \$20 to \$40 per set of fourteen figures, according to size. Groups consisting of three figures each sold separately at \$5.00 to \$10, according to size.

**OLD VIRGINIA PLUM PUDDINGS FOR** sale by Epiphany Guild, Urbanna, Virginia. Two lbs. each, \$1.00; 15 cts. postage, money with order. Reference: Bank of Middlesex, Urbanna, Va. Address, Mrs. ALFRED C. PALMER, Urbanna, Va.

**PLUM PUDDINGS MADE BY THE LADIES** Guild of St. Andrew's Episcopal Church. Weight 2 lbs. Price \$1.00. Postage paid. Order from Mrs. R. E. ROBINSON, 1005 McCormick St., Chifton Forge, Va.

**SOLD BY A SHUT-IN. ARE YOUR KEYS** worth a quarter? Send me 25 cts., and I will stamp your name on a metal key tag (ring included). I take subscriptions for all magazines published at publishers rates or less. EDWARD P. BROXTON, Hephzibah, Ga.

**SHAKESPEARE REVIVAL! PLAY THE** game "A Study of Shakespeare." Educational, instructive, entertaining. Order for Christmas! Price 65 cents. THE SHAKESPEARE CLUB, Camden, Me.

### LENDING LIBRARY

**THE MARGARET PEABODY LENDING** library for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

### HEALTH RESORT

**ST. ANDREW'S CONVALESCENT HOS-** pital, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

### BOARDING

#### Atlantic Seaboard

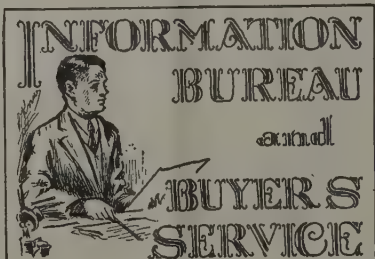
**BOARD AND ROOM FOR MAN OR BOY.** Atlantic seaboard, Church surroundings. Address, P-719, care of THE LIVING CHURCH, Milwaukee, Wis.

#### Los Angeles

**VINE VILLA: "THE HOUSE BY THE SIDE** OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

#### New York City

**HOLY CROSS HOUSE, 300 EAST FOURTH** Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.



This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

Write THE INFORMATION BUREAU, THE LIVING CHURCH, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.

## Church Services

### California

**St. Mary of the Angels, Hollywood**  
4510 Finley Avenue, Olympia 6224  
THE REV. NEAL DODD, Rector  
Sunday Masses, 7:30, 9:30, 11:00 A.M.

**Church of the Advent, San Francisco**  
261 Fell Street, HE mlock 0454  
REV. K. A. VIALI, S.S.J.E., Rector  
Sundays: 8, 9:30, 11 A.M., 8 P.M.  
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

### District of Columbia

**St. Agnes' Church, Washington, D. C.**  
48 Q Street, N. W.  
Sundays: 7:00 A.M. Mass for Communion.  
" 11:00 A.M. Solemn Mass and Sermon.  
" 8:00 P.M. Solemn Evensong, Sermon.  
Daily Mass, 7:00 A.M., also Thursday, 9:30.  
Fridays, Evensong and Intercession at 8:00.  
Confessions, Saturdays, 8:00 to 9:00 P.M.

### Illinois

**Church of the Ascension, Chicago**  
1133 N. La Salle Street  
REV. WILLIAM BREWSTER STOSKOPF, Rector  
Sunday Masses: 8:00, 9:15, 11:00 A.M.,  
and Benediction 7:30 P.M. Week Day Mass,  
7:00 A.M.  
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

### Massachusetts

**Church of the Advent, Boston**  
REV. JULIAN D. HAMLIN, Rector  
Sundays: Holy Communion, 7:30 and 8:15  
A.M.; Young People's Mass, 9 A.M.; Church  
school, 9:30 A.M.; Matins, 10 A.M.; High Mass  
and Sermon, 10:30 A.M.; Solemn Evensong and  
Sermon, 7:30 P.M.  
Week-days: Matins, 7:15 A.M.; Mass, 7:30  
A.M.; Evensong, 5 P.M. Thursdays and Holy  
Days additional Mass, 9:30 A.M. Confessions:  
Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.;  
3:30-5 P.M.

**Church of St. John the Evangelist, Boston**  
Bowdoin Street, Beacon Hill  
THE COWLEY FATHERS  
Sundays: Masses, 7:30 and 9:30 A.M. High  
Mass and Sermon, 11 A.M. Sermon and Bene-  
diction, 7:30 P.M.  
Week-days: Masses, 7 and 8 A.M. Thursdays  
and Holy Days, 9:30 A.M., also.  
Confessions: Saturdays from 3 to 5 and 7  
to 9 P.M.

### New York

#### Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway  
REV. A. APPLETON PACKARD, JR., Rector  
Sundays: Low Mass, 7:30 A.M.  
Church school, 9:30 A.M.  
Solemn Mass and Sermon, 10:30 A.M.  
Vespers and Benediction, 4:00 P.M.  
Week-days: Daily Mass, 7:00 A.M.  
Friday Mass: 9:00 A.M.  
Confessions: Saturdays 4 to 5; 7 to 8 P.M.  
Telephone: Kingston 1265.

#### Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 111th Street  
Sundays: The Holy Communion, 8:00 A.M.;  
Children's Service, 9:30 A.M.; Morning Prayer,  
Holy Communion and Sermon, 11:00 A.M.;  
Evening Prayer, 4:00 P.M. Week-days (in  
chapel): The Holy Communion, 7:30 A.M.;  
Morning Prayer, 10:00 A.M.; Evening Prayer,  
(choral except Monday and Saturday), 5:00 P.M.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., LL.D., Rector  
Sundays: 8, 10, 11 A.M., 4 P.M.  
Noontday Services Daily (except Saturday),  
12:20.



## CHURCH SERVICES—Continued

## New York

## Church of St. Mary the Virgin, New York

46th St., between Sixth and Seventh Aves.  
(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).  
Vespers and Benediction (Rector), 8.  
Week-day Masses, 7, 8 and 9:30.

Confessions: Thursdays, 5 to 6; Fridays, 7  
to 8; Saturdays, 3 to 5, and 8 to 9.

## CHRISTMAS

First Vespers, Carols and Benediction, De-  
cember 24th at 8 P.M. Full Choir.

Christmas Day: Low Masses, 6, 7, 8, 9, 10.  
High Mass and Sermon (Rector), 11.

Sunday, December 27th at 8 P.M.: Philip  
James' "Stabat Mater Speciosa."

## Holy Cross Church, New York

Avenue C between 3d and 4th Streets  
Sunday Masses: 8:00 and 10:00 A.M.  
Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

## The Transfiguration 1 East 29th Street

"The Little Church Around the Corner"  
REV. RANDOLPH RAY, D.D., Rector  
Sundays: 8:00 and 9:00 A.M. (Daily 7:30.)  
11:00 A.M. Missa Cantata and Sermon.  
4:00 P.M. Vespers and Adoration.  
Thurs., Fri., and Saints' Days, 2d Mass at  
10:00 A.M.

## Pennsylvania

## S. Clement's Church, Philadelphia

20th and Cherry Streets  
REV. FRANKLIN JOINER, Rector  
Sundays: Low Mass at 7 and 8.  
High Mass, for Children at 9:15.  
Solemn Mass and Sermon at 11.  
Solemn Vespers and Sermon at 8.  
Daily: Mass at 7, 8, and 9:30.  
Friday: Sermon and Benediction at 8.  
Confessions: Friday, 3-5; 7-8. Saturday,  
11-12; 3-5; 7-8.  
Priest's telephone: Rittenhouse 1876.

## Saint Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets  
REV. FRANK L. VERNON, D.D., Rector

SUNDAYS:  
Mass for Communions, 8:00 and 9:00.  
Solemn High Mass and Sermon, 11:00.  
Evensong and Sermon, 4:00.

DAILY:  
Low Mass, 7:00 and 7:45.  
Matins, 9:00.  
Holy Days and Thursdays, 9:30.  
Intercessions, 12:30.  
Evensong, 5:00.

CONFESIONS:  
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.  
TELEPHONE:  
Clergy House—Pennypacker 5195.

## Wisconsin

## All Saints' Cathedral, Milwaukee

E. Juneau Ave. and N. Marshall Street  
VERY REV. ARCHIE I. DRAKE, Dean  
Sunday Masses, 7:30, 9:30, 11:00.  
Week-day Masses, 7:00 A.M.  
Confessions: Saturday, 5-5:30, 7:30-8:30.

## RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILO-  
cycles, Christ Church, The Rev. D. J. Wil-  
liams, every Sunday at 11:00 A.M., Mountain  
Standard Time.

KFOX, LONG BEACH, CALIFORNIA, 1250  
kilocycles (239.9). St. Luke's Church, Morn-  
ing service every Sunday (including monthly  
celebration) at 11:00 A.M., Pacific Standard  
Time.

KFPY, SPOKANE, WASHINGTON, 1340  
kilocycles (223.9). Cathedral of St. John  
the Evangelist. Evening service every Sunday  
from 8:00 to 9:00 P.M., P. S. Time.

KGHF, PUEBLO, COLO., 1320 KILOCYCLES  
(227.1). Church of the Ascension. Every  
Sunday at 11 o'clock A.M., Mountain time, un-  
til Easter.

KGO, SAN FRANCISCO-OAKLAND, CALIF.  
790 kilocycles (380 meters). Grace Cath-  
edral. Morning service first and third Sunday,  
11:00 A.M., P. S. Time.

KIDO, BOISE, IDAHO, 1350 KILOCYCLES  
(260.7). St. Michael's Cathedral. Vesper  
service every Sunday at 5 P.M. Mountain time.  
Also daily Organ Recital from 6 to 6:30 P.M.

KSCJ, SIOUX CITY, IOWA, 1330 KILO-  
cycles (225.4). St. Thomas' Church, every  
Sunday, organ and sermon at 2:30 P.M., and  
first and third Sunday at 11:00 A.M., C. S.  
Time.

WBZ, SPRINGFIELD, MASS. 990 KILO-  
cycles (302.8). The Religious Life Hour,  
Sundays at 3:00 P.M., E. S. Time.

WIP, PHILADELPHIA, PA., 610 KILO-  
cycles (492). Church of the Holy Trinity.  
Every Sunday at 10:45 A.M., E. S. Time.

WISJ, MADISON, WIS., 780 KILOCYCLES  
(384.4 meters). Grace Church. Every Sun-  
day, 10:45 A.M., C. S. Time.

WKRW, BUFFALO, N. Y., 1470 KILO-  
cycles (204). Church of the Good Shep-  
herd. Morning service every Sunday at 9:30,  
E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES  
(238 meters). Christ Church. Every  
Wednesday, 12 noon to 12:30 P.M., E. S. Time.  
Rev. William R. Wood, rector.

WMAL, WASHINGTON, D. C., 630 KILO-  
cycles (475.9). Washington Cathedral, the  
Bethlehem Chapel or the Peace Cross every  
Sunday. People's Evensong and Sermon (usu-  
ally by the Bishop of Washington) at 4:00  
P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILO-  
cycles (272.6). St. James' Church, every  
Sunday at 4:30 P.M., E. S. Time. Rev. W. W.  
Blatchford, rector.

WRBQ, GREENVILLE, MISS. 1210 KILO-  
cycles (247.8). Twilight Bible class lec-  
tures by the Rev. Philip Davidson, rector of  
St. James' Church, every Sunday at 4:00 P.M.,  
C. S. Time.

WRVA, RICHMOND, VA., 1100 KILO-  
cycles (270.1). St. Mark's Church, Sunday  
evening, 8:15 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILO-  
cycles (225.4). Service from Christ Church  
Cathedral, Eau Claire, second and fourth Sun-  
days at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VIRGINIA, 780 KILO-  
cycles (384.4). Christ Church every Sun-  
day, 11 A.M., E. S. Time.

## HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY  
Shore, Long Island, N. Y. There are now  
openings for guests wishing to spend the win-  
ter. Mild climate. House well heated. References  
required.

## BOOKS RECEIVED

(All books noted in this column may be ob-  
tained from Morehouse Publishing Co., Mil-  
waukee, Wis.)

McGraw-Hill Book Co., Inc., 370 Seventh Ave.,  
New York City.

*The Family*. Source Materials for the Study  
of Family and Personality. By Edward  
Byron Reuter and Jessie Ridgway Runner.  
\$4.00.

Morehouse Publishing Co., 1801-1817 W. Fond du  
Lac Ave., Milwaukee, Wis.

*The Living Church Annual*. The Year Book  
of the Episcopal Church. 1932 Edition.  
Cloth, \$1.85.

A. R. Mowbray & Co., Ltd., 28 Margaret St.,  
London, W. 1, England.

Morehouse Publishing Co., 1801-1817 W. Fond du  
Lac Ave., Milwaukee, Wis. American Agents.

*Six Great Missionaries of the Sixteenth and  
Seventeenth Centuries*. By David Jenks.  
Of the Society of the Sacred Mission;  
Hon. Canon of Leicester. \$3.00.

Oxford University Press, 114 Fifth Ave., New  
York City.

*Modern India*. Edited by Sir John Cumming.  
\$1.50.

## BROADSHEET

Morehouse Publishing Co., 1801-1817 W. Fond du  
Lac Ave., Milwaukee, Wis.

*Holy Matrimony*. Broadsheet No. 41. 25 cts.

## PAPER-COVERED BOOK

From the Author, Rector of St. Luke's Church,  
Seaford, Dela.

*Questions and Answers*. For Use of Mem-  
bers of Other Denominations Attending  
the Services of the Protestant Episcopal  
Church. By Rev. John Raymond Crosby,  
D.D., Ph.D. With a Foreword from the  
Rt. Rev. Philip Cook, D.D., Bishop of  
Delaware.

## LONG ISLAND NOTES

The Living Church News Bureau  
Brooklyn, N. Y., December 3, 1931

THE FIELD DEPARTMENT OF THE  
diocesan council reports that it has  
received increasing requests for as-  
sistance from the parishes of the diocese.  
In response to requests, it has sent out  
more than fifty thousand pieces of printed  
matter, and has supplied a number of  
lay speakers in behalf of the every mem-  
ber canvass. As to speakers, however, more  
requests have been received than can be  
filled. More laymen are needed who are  
ready and willing to tell of their own ex-  
perience for the information and encour-  
agement of those who have never par-  
ticipated in the canvass. The organization  
of key-men in the diocese is progressing;  
a hundred and fourteen congregations are  
now linked together through the designa-  
tion of a key-man in each, who is in close  
touch with diocesan headquarters and  
ready to mobilize the forces of his parish  
when needed.

While some parishes, especially in the  
city, have given up the Sunday evening  
service for lack of a congregation, and  
others cannot get a congregation for week-  
day or week-night services, it is refreshing  
to hear of those who can. At St. Barth-  
olomew's, Brooklyn, the rector, the Rev.  
Frank M. Townley, D.D., says in the  
recent issue of his weekly leaflet, "Our  
evening services have been much better  
attended this year than last. The work  
of our Men's Club in this connection is  
most helpful." And the Rev. Donald F.  
Schumann, rector of St. Joseph's, Queens  
Village, has instituted a Wednesday  
morning Eucharist at 10:30 and says  
that the attendance "gives proof of the  
wisdom" of the effort.

The *Cathedral Junior Message* published  
by the younger members of the congrega-  
tion of the Cathedral of the Incarnation,  
Garden City, was begun this fall. It con-  
tains announcements and other informa-  
tion of interest to the younger folk, and  
gives accounts of their doings. This week's  
issue, which is No. 4, has a brief letter  
from Bishop Stires in appreciation of the  
efforts of the youngsters to print their own  
parish paper.

On the morning of Sunday, December  
13th, the Rt. Rev. D. T. Huntington, D.D.,  
Bishop of Anking, China, will preach in  
St. Simon's Church, Brooklyn. This is the  
day set for the completion of the every  
member canvass in this parish.

The Rev. Arthur R. Cummings, M.A.,  
rector of the Church of the Resurrection,  
Richmond Hill, has received the Award of  
Merit of the Order of the Sangreal for  
"zeal in work among young people."

CHAS. HENRY WEBB.

RHODE ISLAND LAYREADERS  
INSTALLED AS MISSIONERS

PROVIDENCE, R. I.—The layreaders of  
Rhode Island who have recently formed  
a league were installed December 6th at  
a meeting held at the Cathedral of St.  
John. The Most Rev. James DeWolf Perry,  
D.D., Presiding Bishop, presided, giving  
to each reader his license, and a charge to  
the group.

The league was organized in the fall of  
1930, doing work both in parishes and  
throughout the state. Last summer the  
members offered their services to the di-  
ocese to assist at the mission stations in  
order that the missionary might have  
vacation without cost.



## Bishop Abbott Stresses Religion in the Home At Advent Meeting of New York Women

If Child Not Taught It He Is Not  
Likely to Choose For Himself—  
Club Dinner Cancelled

The Living Church News Bureau  
New York, December 5, 1931

THE WOMAN'S AUXILIARY OF THE diocese of New York is establishing new records. Its share in the recent United Thank Offering was over \$98,000, not only the most it has ever contributed thereto, but for the first time in its history our diocesan group stands first among the branches of the Auxiliary in this country. And further to its credit is the annual Advent meeting of last Tuesday. This gathering, assembled at the Cathedral, brought out the largest number every in attendance at such a meeting.

At the sung Eucharist on Tuesday the Bishop of the diocese was the celebrant, with Bishop Gilbert and the Bishop of Honolulu as assistants. The sermon, preached by the Bishop of Lexington, Dr. Abbott, ranks as one of the great pulpit utterances in the experience of the writer. Using as his text, Exodus 15:2, "My father's God, and I will exalt Him," Bishop Abbott dwelt upon the importance of religion in the family life, emphasizing the need of spiritual succession, that a child should know that his father has a God. But where fathers are devoted to the making of money and mothers to its spending, religion must be neglected, the home suffers and the nation with it.

At the afternoon session held in Synod Hall, the speakers were Bishop Littell of Honolulu, Bishop Creighton of Mexico, Dr. Grafton Burke of Alaska, and Mrs. Henry Hill Pierce, president of the New York Auxiliary. Bishop Manning presided, and Bishop Thomas of Southern Brazil said the benediction.

REV. STANLEY BROWN-SERMAN  
LEAVES THE DIOCESE

It has come as a surprise to the many friends of the Rev. Stanley Brown-Serman to learn that he has resigned as rector of Grace Church at Nyack to become a member of the faculty of the Virginia Theological Seminary at Alexandria, Va. He will be the professor in the Greek department, and will take up his new duties on January 1st.

Mr. Brown-Serman's resignation leaves vacant an important post. For so large an area the New York diocese has a remarkably small number of clerical changes. The long vacancies at Riverdale and at Christ Church, Tarrytown, being filled, the Nyack rectorship is the only diocesan cure now without a pastor.

### CHURCH CLUB DINNER CANCELLED

In connection with the forty-fifth annual dinner of the Church Club of New York which had been scheduled to take place on January 28th, the president of the organization has received the following letter from Bishop Manning:

General Avery D. Andrews, President  
The Church Club of New York

Dear General Andrews:

I appreciate deeply, as my predecessors in office have also done, the action of the Church Club in giving a dinner each year in honor of the Bishop of this diocese, and I realize fully the value of this gathering in bringing together large numbers of our people and strengthening the spirit of fellowship among us and thus building up the life of the diocese.

At the present time, however, we are facing unusual conditions. Great numbers of people, among them many who belong to our own Church, are suffering through lack of employment and it seems certain that the distress and need this winter will be even greater than heretofore. In consultation with those who are most fully informed I am at this time forming plans for the relief of those who belong to our own Church for whom we have a special responsibility and of all others whom we may be able to help, working in conjunction with all the committees and agencies for relief.

In view of the present situation and the great need at this time I venture to ask you and your committee to consider whether it may not be advisable to omit our annual Church Club dinner this year, and in sending out notice of this to ask if those who feel able to do so will contribute the sum which they would have expended for the dinner to the fund which we must raise for the relief of those in need, and which will be administered most wisely and effectively by our City Mission Society. If you and your committee think it right to omit the dinner this year for the reasons stated above, I feel this would be eminently proper and I believe that it would meet with very general approval.

To prevent any possibility of misunderstanding or misconception of your action in omitting the dinner it could be stated in your notice that this course was taken at my suggestion.

Trusting that this may commend itself to you and your committee, I am with kindest regards,

WILLIAM T. MANNING.

General Andrews, in commenting upon the Bishop's suggestion, states that the club believes it has received an emergency appeal to which it should cordially respond. As tickets for the dinner have usually sold at \$6.00 each, it is pointed out that a hearty compliance with the Bishop's recommendation would result in a substantial addition to the fund which the diocese is now raising for special relief.

While Bishop Manning's suggestion is excellent, it is also a matter of regret that so valuable an expression of fellowship as the Church Club dinner always is must be lost altogether, when a simpler and much less expensive affair, at the same time an example to others, could have been arranged.

### NEW RECTORY FOR MT. KISCO PARISH

The congregation of St. Mark's Church, Mt. Kisco, has just finished the erection of a new rectory. The new house stands in a lot of seven acres donated by one of the parishioners. It is Georgian in style, in white-washed brick. The architect was Benjamin W. Morris, a member of the vestry.

This completes the equipment of the parish. The church is finished, and the parish house was built two years ago.

Canon Prichard, who is unable to take any active part in the work of the church owing to his long illness, expects to be at home in the new rectory shortly after the first of the year. In the meantime the Rev. S. Raymond Brinckerhoff is in charge.

### ITEMS

Bishop Huntington of Anking is to preach in Trinity Church at 3:30 o'clock on December 13th, in the interest of the Church Periodical Club.

Bishop Manning is to preach at the Cathedral in the afternoon, December 13th, when Church Army in America will observe its fourth anniversary. On the same evening Captain Conder will give a stereopticon talk at All Saints', Henry street, on the work of the Church Army.

The Rev. Dr. G. F. Taylor, the Rev. W. L. Caswell, the Rev. Robert A. Brown of Brooklyn, the Rev. Harold L. Gibbs, and the Rev.



RT. REV. L. H. WELLS, D.D.  
Retired Bishop of Spokane, who celebrated 90th birthday on December 3d.

LaVerne J. Dunbar are, in the order named, the December noon-day preachers at St. Thomas' Church.

The address of the Rev. Dr. W. Cosby Bell given at the 1931 clergy conference at Lake Mahopac has been printed in a 12-page pamphlet and distributed to the diocesan clergy through the generosity of the Rev. Dr. H. P. Silver. Additional copies are available from Dr. Silver without charge.

Sunday evening congregations at the Chapel of the Intercession, the Rev. Dr. Fleming, rector, nearly fill that large edifice.

A miracle play, Holy Night, by Gregorio Sierra, will be presented on the evenings of December 28th and 30th at the Church of St. Mary the Virgin by the dramatic society of the parish.

At All Saints', Henry street, in the tenement district of the lower east side of New York, an enlarged heating plant and a new lighting system have been installed, and the redecoration of the interior of the church is now under way.

HARRISON ROCKWELL.

## INTERCOLLEGIATE COUNCIL CONDUCTS CONTEST

NEW YORK—An editorial contest sponsored by the Intercollegiate Disarmament Council for the best published student editorial on How Students Can Help Achieve World Disarmament is being conducted throughout the country. Prizes will be awarded as follows: \$40 for the first award; \$25 for the second; \$10 for the third.

### RULES:

1. Editorial must be by an enrolled undergraduate.
2. Editorial must have been printed in a college paper or magazine.
3. Editorial must not be over 500 words.
4. Editorial must be submitted by the author and must reach the Editorial Contest Editor on or before December 21st.
5. Winning Editorials to be published in the February *Intercollegian*.

Send editorials (as printed) to Editorial Contest Editor, The Intercollegian, 347 Madison avenue, New York, N. Y.

## CANON ATKINS OF YORK, PA., IS CITY SCHOOL DIRECTOR

SOUTH MOUNTAIN, PA.—The Rev. Paul S. Atkins, rector of St. John's parish, York, and honorary canon of St. Stephen's Cathedral, Harrisburg, was recently elected city school director, receiving four party nominations at the primaries, and receiving the largest vote at the general election. Although many doctors and lawyers have served on the board, Canon Atkins is the first clergyman to have this distinction.



## Many Advent Missions Foreshadow the Christmas Season in Massachusetts

**Busy Shoppers, Laden With Gifts, Seek Church Services Throughout Diocese—News Notes**

The Living Church News Bureau  
Boston, December 5, 1931

ADVENT MISSIONS ARE HAVING A PROMINENT place in the life of the diocese. That being held in St. Paul's Cathedral covers more than the first part of the month, for three preachers for three weeks in succession are striving by means of noonday addresses to impress upon their hearers the propriety of making Advent a season of preparation for the coming of Christ into our hearts. Archdeacon Bartow of Christ Church, Quincy, was the preacher of the past week; the Rev. Cor-

rector of Grace Church, Newton, is the blessing of a new home.

### CHURCH ARMY ACTIVITIES

The Church Army Associates sponsored a meeting in the assembly hall of the Diocesan House, at which Captain Conder and two of the Church Army men spoke of the work in the mountains of Virginia. One of the speakers was Miss Helen M. Cobb, chairman for Domestic Missions under the diocesan Church Service League, who told stories of the Army's accomplishments in various mission fields. The project of raising \$500 for the training of a recruit to the Army was adopted.

### THE CHURCH HOME SOCIETY

Bishop Sherrill has named December 13th as Church Home Society Sunday when special prayers may be offered



DEDICATING THE PARISH BULLETIN BOARD  
AT CHRIST CHURCH, STONEHAM

nelius P. Trowbridge of Grace Church, Salem, will begin a series of five addresses on Monday; the Rev. Richard G. Preston of Grace Church, Newton, will preach during the third and final week of the mission. This mission conducted in the midst of hurrying crowds of shoppers and the gayly decorated windows of the neighboring shops seems greatly in contrast to the life surging about it; as a matter of fact there are undoubtedly many a shopper and many an office attendant who come to the services in order not to lose, in a season of hurry and pressure, the beauty, grace, and simplicity of Christmas.

Two other missions in progress during the past week and ending on Sunday evening are the one in Grace Church, Newton, conducted by the Very Rev. John Moore McGann, and that conducted by the Rt. Rev. Frank Du Moulin, D.D., in St. Luke's Church, Chelsea.

### PARISH BULLETIN BOARD DEDICATED AT STONEHAM

The dedication of the Church bulletin board of All Saints', Stoneham, by the Rev. John D. Mowrey, priest-in-charge, is a news item on account of the rarity of a dedication of this kind. Another rare service, in this instance performed by the

throughout the churches of the diocese, and special information through articles in parish leaflets and the distribution of publicity material may enable the work of the society to be better known. No special offerings or appeals are to be made. All this is in accordance with a resolution adopted at the meeting of the diocesan convention last spring.

Nearly five hundred children connected with the Church have been helped by the Church Home Society during the first nine months of the current year. At the recent annual conference of Church Home Society associates, Ralph Barrow, executive secretary, made the point that while men and women could throw off readily the stress of the present crisis when recovery once sets in, with the children it will be different. The criteria of values and conduct, the code of living formed by adults in normal times is not, with most persons, variable to a marked degree. With children, however, the deprivation of protective and instructive devices may permanently warp their outlook during mature years. The suggestion has been made that various parish organizations adopt, financially, a particular child for a week, a month, or for a year, in conformance with what was so successfully done during the World War.

### NEWS NOTES

The title of dean of sextons in New England, at least, may be claimed by James J. Hickie who has retired from his post as sexton of the Church of the Good Shepherd, Cortes street, Boston, after fifty years of service. Both Mr. and Mrs. Hickie were honored at a parish reception on Wednesday evening. Mrs. Hickie has been president of the Woman's Missionary Society of the Church of the Good Shepherd for twenty-five years.

Among the speakers for the allotted fifteen minutes of the broadcast from Station WBZ during the rest of the month will be the Rev. Dr. Henry B. Washburn, dean of the Episcopal Theological School, Cambridge, who will take Phillips Brooks as his subject on December 13th; on December 27th, Bishop Lawrence will speak on The Message of Christmas.

The Massachusetts Episcopalian Club will hold its meeting on December 14th at the University Club, 40 Trinity Place, Boston, instead of at a hotel as in former years. The speakers at the meeting will be Kenneth C. M. Sills, president of Bowdoin College, and the Rev. Arthur Lee Kinsolving of Trinity Church.

The Rev. Dr. Sullivan's address given on the occasion of Dean Sturges' fifth anniversary as dean of the Cathedral Church of St. Paul has been printed and may be received without cost upon application to the secretary of the Cathedral.

Bishop Huntington of Anking and Mrs. Huntington are our guests during the early part of December. They are filling speaking engagements.

Miss Thora Johnson, teacher of physical culture in St. Agnes' School, Kyoto, Japan, is studying in Boston for the next two months before sailing for her mission post early in February.

ETHEL M. ROBERTS.

### WASHINGTON NOTES

The Living Church News Bureau  
Washington, November 28, 1931

ON NOVEMBER 23d, ST. THOMAS' Church, Washington, the Rev. C. Ernest Smith, D.D., rector, celebrated the cancellation of all indebtedness at a parish reception. One by one cancelled notes were burned with the thanksgiving of the congregation. Addresses were made by the Bishop of the diocese, the Rt. Rev. James E. Freeman, D.D., and the Rev. ZeBarney Phillips, D.D., rector of the Church of the Epiphany. Under the rectorship of the Rev. Dr. Smith, St. Thomas' has developed into one of the notable Church properties of the diocese.

Once again on Thanksgiving Day, as for several years past, the voice of Washington Cathedral was heard throughout the nation, calling people to prayer and thanksgiving. Bishop Freeman spoke at a service broadcast by a nationwide hookup of stations, belonging to the Columbia Broadcasting System. A large number of letters and telegrams from persons in every part of the United States testified to the wonderful value of these services sent out from the Cathedral in the nation's capital.

The Rev. Dr. Phillips has begun a series of lecture sermons on Sunday evenings at the Church of the Epiphany. The general theme is the Development of the Hope of Immortality in the Great Religions of the World.

Washington Cathedral once again is carrying on the work of distributing throughout the land Christmas cards, which portray in dignified and devotional fashion the teaching of the day. The demand for these cards increases year by year, and already many thousands of boxes of them have been distributed.

In accordance with his annual custom Bishop Freeman entertained at lunch on December 10th the heads of the charitable and penal institutions of the District of Columbia, ministered to by the Episcopal City Mission under the direction of the Rev. George W. Dow.

RAYMOND L. WOVEN.



## New School of Religion Established in Philadelphia by St. James' Church

**Includes Five Weekly Courses—  
Church Institutions Benefit By  
Wills—Miscellaneous**

The Living Church News Bureau  
Philadelphia, December 5, 1931]

WITH THE OPENING OF A NEW SCHOOL of Religion at St. James' Church during the past month, the third step in the development of St. James' as a "city church" has been entered upon. There have been two distinct stages of growth since, six years ago, the rector and people of St. James' began the difficult task of adapting and changing the machinery of a conventional "parish" church to meet the needs of a situation never dreamed of when it was established 125 years ago. The first three years were spent in building up a financial foundation in the form of endowments, without

Creed, and The Bible in the Making. Dr. Joseph Fort Newton is giving a course on The Great Prophets, and special meditations. There is also a class for women, conducted by Miss Mockridge.

As an additional feature on the program, St. James' organist, Ernest White, is giving two series of organ recitals.

Although the School of Religion is only two weeks old, there are now 130 people enrolled.

### NEW ADDITIONS TO TRINITY CHURCH, SOLEBURY

Work will be started on several new additions to Trinity Church, Solebury, in the near future. This small stone church was erected in 1876, and for over fifty years has been carrying on its services in a rural community. However, owing to the development of the section into suburban estates, the present building is proving



TRINITY CHURCH, SOLEBURY

Architect's drawing of the new group including rectory and parish house.

which any development of the plan would have been impossible. This stage was completed in 1929.

The second stage is now finished. It has consisted of the making of experiments, the development of a program, the building up of a new method of ministry, and the gathering of a staff. It was during this stage that the Rev. Dr. Joseph Fort Newton became co-rector about a year ago with the Rev. Dr. John Mockridge, who has been rector for sixteen years.

In establishing the School of Religion, with the Rev. Dr. Leicester C. Lewis as director, the problem of adult education is being attacked first. As a beginning, certain short courses of discussion and instruction on definite subjects are being offered. Much excellent work along this line is being done in England, largely under the leadership of the Rev. Cyril E. Hudson, of the Church Tutorial Association; and as the Rev. Mr. Hudson is at present serving as a visiting professor at Berkeley, he was able to accept an invitation to make addresses at the Sunday services at St. James' on November 8th, at which time he described the work in England.

The first term of the school opened on Wednesday, November 18th, and will run until December 22d. The syllabus includes five weekly courses by Dr. Lewis, which are: Our Christian Library, Prophets of the Nineteenth Century, Education in Churchmanship, and the Nature and Practice of Prayer. There are two courses by Dr. Mockridge, God in the Christian

inadequate. A small parish house will be built on one side of the church, with a hall to accommodate 150, and a kitchen and guild room. A chancel will be added at one end of the church, which will enable the removal of two wooden structures now serving as robing room and sacristy. The plans also include the addition of a much needed church porch.

### CHURCHES AND INSTITUTIONS NAMED IN WILLS

The late George W. Happich, who died on November 13th, left \$5,000 to the Episcopal Hospital, to found a bed in memory of his mother. He also left \$3,500 to St. Peter's Church, Philadelphia; \$2,000 to Holy Trinity Church, Collingswood, N. J.; \$1,000 to the Philadelphia Protestant Episcopal City Mission; and \$500 to the Home of the Merciful Saviour for Crippled Children.

A gift of \$4,000 to the rector, wardens, and vestrymen of the Church of St. Luke and the Epiphany, to be disposed of by them for the Church Farm, was made by the will of Miss Clarissa Curtis McCutcheon, who died October 27th in Germantown.

Under the will of Mrs. Elizabeth Nebhuth, who died in the Canal Zone on September 15th, the Home of the Merciful Saviour for Children will receive one-third of an estate of \$25,000 upon the death of a relative.

### MISCELLANEOUS

The Rt. Rev. Dr. Hugh L. Burleson, Assistant to the Presiding Bishop, will preach tomorrow morning in St. Mary's Church, Wayne.

A new chapel was dedicated in St. Peter's

### NEW YORK MINISTER BEATEN IN LABOR ROW

BROOKLYN, N. Y.—The Rev. Eliot White, formerly of the staff of Grace Church, New York, until his views on companionate marriage caused his dismissal last spring, was attacked and beaten Wednesday, December 2d, when he led a party including a Hunter College professor, several students from Union Theological Seminary, a union organizer, a young woman student, and others in an attempt to distribute union literature to employees of the Brooklyn Edison Co. As a result, the Rev. Mr. White has preferred charges against a foreman and other employees of the company, and Matthew Sloan, president of the Edison Co., has cancelled his membership in Holy Trinity Church, of which the Rev. J. Howard Melish is rector. Another reason for Mr. Sloan's resignation was the alleged activity of the Rev. Bradford Young, a member of the staff of Holy Trinity, in connection with labor agitations.

Mr. White was representing the American Civil Liberties Union, which on Tuesday had asked Mr. Sloan and Police Commissioner Mulrooney to take precautions against any attempt at interference with organizers for the Brotherhood of Brooklyn Edison employees in distributing copies of its organ, *The Live Wire*. Mr. White said that they had been advised that trouble was likely.

The group had left the subway and was proceeding along Rockland place in the direction of the Edison pay office at the corner of De Kalb avenue when several hundred roughly dressed men pressed about them in a parking space opposite the Brooklyn Paramount Theater, and in the ensuing mêlée one of Mr. White's teeth was broken and other members of the party were roughly handled. A "flying wedge" of fifteen policemen finally held the crowd back and permitted the clergyman and his party to escape into the subway.

### NEW CHURCH REPLACES OLD AT CHARLESTON, S. C.

CHARLESTON, S. C.—On St. Andrew's Day, the Bishop of the diocese, the Rt. Rev. A. S. Thomas, S.T.D., consecrated the newly completed St. Peter's Church, Charleston.

The new church, with connecting parish house and rectory, built at a cost of approximately \$40,000, was made possible by the transfer to this parish (formerly Christ Church parish) of the accumulated funds belonging to the old St. Peter's Church which was destroyed by fire in 1864. The parish occupies a strategic position in the northern part of the city, in close proximity to the military college of South Carolina. It was organized as a mission in 1854, and, after a long though uneventful history, it now looks forward to a new era of growth and increased efficiency.

Church, Phoenixville, on November 8th, by the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, who assisted Bishop Taft last month.

The Rev. Percy B. Stockman, chaplain of the Seamen's Church Institute, has been the preacher at Old Christ Church, during the recent illness and convalescence of the rector, the Rev. Dr. Louis C. Washburn. The Rev. Dr. Francis M. Wetherill is also officiating in Christ Church, taking the place of the Rev. William R. McKean, who is recovering from an operation. Dr. Wetherill is the founder and president of the Knights of SS. John for Boys.

ELEANOR ROBERTS HOWES.



# Church Students of Mid-West Province Hold Conference in Chicago Diocese

## Trained Workers Are Valued Factors on College Campus—W. T. S. Scholarships

The Living Church News Bureau  
Chicago, December 5, 1931

TRAINED WORKERS FOR EVERY COLLEGE center; student centers on each university campus; and strictly college chapels as far as possible on each campus—these are some of the recommendations which are contained in a report of the Conference of Church Students of the mid-west province, submitted to the college commission of the province here on Tuesday. The Rev. Henry Lewis, Ann Arbor, Mich., chairman of the commission, presided. Sessions were held at the Western Theological Seminary.

Declaring that "the students of America must be won to Christ," the report sets forth certain suggestions and principles arrived at from past experience in college work. The first of these relates to organization and declares that "at each university or college there should be a Church students' organization to meet the needs of the students."

The students should be encouraged to assume responsibilities for their own Church work, including finances, the report states.

"Religious courses in the student chapels have failed," continues the report. "Students should be urged to attend credit religious courses in the colleges where such are offered. The discussion method is preferable to religious courses of instruction."

"Services should not be too long. There should be a limited and well-prepared sermon about a concrete subject. Students need something spiritual. If there is prejudice against religion on the campus, Church students should take part in campus activities in order to overcome this feeling. The student should be asked to bring his 'date' to church. This is an effective method of securing his attendance, plus one."

### BISHOP LITTELL ADDRESSES AUXILIARY

Hawaii has become the melting pot of the West, the Rt. Rev. S. Harrington Littell, D.D., Bishop of Honolulu, told the Woman's Auxiliary of the diocese at its monthly meeting on Tuesday.

"In Hawaii, the Far East is the Near West," he said. "Occident and orient meet, mingle, and marry. This intermarriage of races has brought about the fusion of many cultures and has produced a condition equalled nowhere else in the world."

"There is a remarkable harmony between racial groups in Hawaii, a harmony that augurs well for the future not only of Hawaii but of the entire East and West. Many Chinese, Japanese, and Filipinos are returning to their native lands, unconsciously and consciously spreading the teachings of the Church and of racial tolerance."

Bishop Littell left Chicago Thursday night for Salt Lake City and will sail for home shortly.

### CHURCH OF THE ADVENT CELEBRATES

The Church of the Advent last Sunday celebrated the thirtieth anniversary of its founding. It was started in Temple Hall with thirty-three communicants. Today it has a membership of approximately 1,500.

The Rev. Gerald G. Moore, rector, preached the anniversary sermon in the morning, reviewing the history of the parish. In the evening, the Rev. J. McNeal Wheatley of St. Luke's, Evanston, preached, and a chorus of forty men's voices furnished special music.

Fr. Moore has been rector of the parish nearly half of its existence—fourteen years—and during that period he has seen a \$6,000 debt eliminated and a church valued at \$150,000 erected. The church is considered a model of its kind.

### REV. F. E. BERNARD HONORED

The Rev. F. E. Bernard last Sunday celebrated the tenth anniversary of his rectorship at All Saints' Church, Ravenswood. The entire parish turned out to pay honor to the rector and the day was designated as "Family Sunday."

Fr. Bernard came to All Saints' in 1921 from Grace Church, Freeport. Under his leadership, a fund of \$25,000 has been raised toward a new church, plans for which call for the erection of a \$150,000 edifice. He attended the University of Rochester, N. Y., University of Chicago, and Western Theological Seminary.

### SEMINARY GETS NEW SCHOLARSHIPS

Several new scholarships and prizes are announced by the Very Rev. Frederick C. Grant, dean of the Western Theological Seminary, as a result of gifts from local Churchwomen and seminary organizations.

Mrs. Theodore W. Robinson, Lake Forest, Mrs. William E. Casselberry, the Seminary Alumni association, and the Dramatic society are donors of scholarships.

Prizes established by the faculty are: Dramatic Society prize of \$25 to be awarded for the best public reading of the Prayer Book services and the Bible; alumni prize of \$50 for the best work in Greek Testament; prize of \$50 for the most thorough knowledge of contexts of the English Bible.

### POLISH CATHOLICS RECEIVE BISHOP

Bishop Stewart preached at the Polish Catholic National Church Cathedral in Chicago last Sunday night on invitation of the Polish Bishop of Chicago. The occasion was a unique one in that it was the first time the Bishop of Chicago has taken part in the Polish Catholic services.

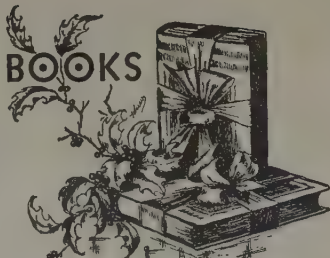
After the service, the Bishop was guest of the Poles at a dinner.

Commenting on the confirmation which formed part of the service, Bishop Stewart commended particularly the custom of the Polish Church whereby each candidate for confirmation is accompanied by his or her sponsor. The sponsors place a hand upon the shoulder of the candidate during the laying on of hands.

### CANNED GOODS FOR UNEMPLOYED

Epiphany Church, Lombard, has adopted a novel plan for assisting the poor and unemployed of that community. The plan resulted from the fact that the Rev. James G. Jones, pastor, is a graduate of Oregon State Agricultural College where he majored in canning and preserving.

Mr. Jones secured gifts of a steam cooker and can sealer from the American Can Co.; the people of the mission came to the parish rooms with supplies of sweet



## BOOKS THE IDEAL GIFT Pre-Christmas Notes

IF YOU are looking for a little remembrance for a particular friend, perhaps you would like a devotional booklet.

There are four beautiful little booklets, the "Everyday Counsel Booklets" (Anglo-Catholic) any one of which will please the most fastidious. The titles are "Abide With Me," "Come Unto Me," "Lead Thou Me On," "Thy Way, Not Mine" (60 cts. each). Each booklet contains devotional readings and an illustration in color of a Madonna by an old master, and a number of other famous pictures in sepia. They are both artistic and literary. Pocket size.

Three other booklets which contain the favorite old Christmas carols and a number of nativity pictures in sepia are very attractive. They are known as the "Carol Booklets," and are printed in France. The titles are "The First Noel" (40 cts.), "O Come, All Ye Faithful" (40 cts.), "See Amid the Winter's Snow" (Paper, 40 cts.; Leather, \$1.40). Small enough to be slipped into an envelope.

If there is anyone on your list who is especially fond of music, a new book entitled "The Divine Art" (\$1.75) will be just the thing. This is a handsome book on music appreciation written for the general reader. It covers fields largely unexplored by amateur lovers of music.

For the discriminating reader who appreciates classics there is a handsome set of fifty-three volumes called "Masterpieces of Literature." These are available either in sets or singly. (Complete set of 53 volumes, \$32.50; Any ten volumes, \$7.00; Single volumes, 75 cts.)

Here are a few familiar titles selected for the high school reader.

*Stories of Adventure*—"The Last of the Mohicans" (Cooper), "The Three Musketeers" (Dumas), "The Count of Monte Cristo" (Dumas).

*Classic Detective Stories*—"Tales of Mystery and Imagination" (Poe), "The Cloister and the Hearth" (Reade).

*Romance and Mystery*—"Christmas Books" (Dickens), "Lorna Doone" (Blackmore), "Jane Eyre" (Bronte).

The children are counting the days till Christmas. Aren't we all? Let us help you with your gift list. You will save yourself the fuss and worry of last minute purchases by making your selections now. Address:

### THE LIBRARIAN

Morehouse Publishing Co.  
1801-1817 W. Fond du Lac Ave., Milwaukee



corn and tomatoes and cooked and canned the vegetables. As a result, the church is distributing 3,000 cans of edibles to unfortunate families.

## NEWS NOTES

The Rev. Dr. John Henry Hopkins, rector emeritus of the Church of the Redeemer, Hyde Park, has returned to Chicago from Vermont and will remain in the city until after Christmas. He preached at the Redeemer last Sunday and will be at the Cathedral Shelter

December 6th; Redeemer, December 13th; and Epiphany Church, December 20th.

The Rev. Dr. Charles E. McAllister, rector of St. Luke's Church, Evanston, gave a discourse on "Stuart P. Sherman, Essayist and Critic," before the Clergy's Round Table at St. James' Community House on Monday.

The Rev. Dr. Arthur Rogers, rector emeritus of St. Mark's Church, Evanston, preached the sermon at a memorial service to the late Bishop Griswold at St. Mark's last Sunday. It was the nearest Sunday to the first anniversary of Bishop Griswold's death.

## Expulsion of Cyprian Bishops is Political, Not Religious, Question

### British Authorities Faced With Vexing Problems in Mediterranean Island—Nationalism Strong

L. C. European Correspondence  
November 15, 1931

THE PRESENT DIFFICULTY IN THE island of Cyprus is not, properly, a "Church question" at all; still, when two bishops (Nicodemus of Kition and Makarius of Kyrenia) have to be summarily deported for their political activities, it is obvious that the Church is somehow concerned in the matter. British calm gets disturbed when those who have a proper legal means of ventilating their grievances take to rioting under clerical leaders, and those who have recently and voluntarily sworn allegiance to a government proceed to burn down the "government house." It is true that the residence in question was very easy to burn, for it was a large wooden "bungalow", that was as dry as tinder. Still, it does seem that the mob came three miles with the intention of burning it. When that sort of thing happens, order has to be restored, and if bishops are the leaders in the agitation—well, British justice is no respecter of persons.

The cause of the trouble is, of course, the movement for *enosis*, or union, with Greece. For some ten years past there has been an agitation on foot for that end, an agitation that really began as soon as the last trace of Turkish rule had vanished, and what had previously been an "occupation" developed into annexation.

There is no doubt that the bulk of the islanders are of Greek blood, though one ought not to forget the existence of a Turkish minority of perhaps one fourth of the whole. It is also true that the island has never been united, politically, with the revived state of Greece. Like many of the islanders of Greece, they are probably a good deal purer in blood than the Greeks of the mainland today, for they have not been affected by the large Slavonic immigrations of a later century—say 600 A. D. They were always outside the circle of classic Hellas, being just out of Athenian reach, and usually subject to Persia. It must be remembered, however, that Greek nationality and race instinct today does not depend on the brief classic period that Greeks had forgotten till Western scholars reminded them of it, but on their memories of what those Westerns had forgotten, *viz.*, Constantinople, and a medieval empire that lasted for a thousand years.

#### WAS FIRST AUTOCEPHALOUS CHURCH

Cyprus has a separate history, and a stormy one. As a Church, it was the first to become autocephalous, and it set thereby a precedent for the whole system of Church government in Orthodoxy to-

day. As an island it was turned into a crusading kingdom in medieval days, and it was not the only case where Crusaders, who were nominally out to fight the infidel only, rather absent-mindedly conquered provinces of the Christian empire, and set up kingdoms for themselves!

All the worst side of the feudal system was superimposed on Byzantine provincial government, and a Latin hierarchy—in spite of the protests of the Pope, who knew better—was also superimposed on local Orthodoxy. Latin bishops took over the endowments and allowed a small salary to the Greek bishops who were to rule the Greeks, for so long as they owned the supremacy of the Pope, and accepted their own position of inferiority to those Latins to whom they did homage. It would seem to have been as exasperating a form of conciliation as well could be devised, and when Venice got hold of the island they did not make it better, so that the coming of the Turk in 1570 was welcomed as a possible improvement. In 1878 the English arrived, in the odd way that governments usually do happen in Cyprus.

The integrity of the Turkish Empire was our policy then, and we had very nearly gone to war with Russia on the point. Now, by agreement with the Turk, we "occupied" Cyprus to guarantee that, though how a company of redcoats on the island was to keep back the Russian in the Balkans and the Caucasus was rather a mystery. We promised to pay the Turk, as tribute, the taxes he had hitherto collected from the Cypriots, and the wily Sultan, Abdul Hamid, ensured that we should not forget it, by assigning that asset as a security to his rather pressing creditors.

So long as Turkish suzerainty lasted, Cyprus was glad enough of British rule. Now, however, a generation has arisen that does not remember the Turk. So we have to deal with a strong current of that Greek feeling and national consciousness which has proved itself a real force elsewhere.

#### NOT A CHURCH ISSUE

No doubt it has been roused rather artificially, and by means of a freedom for which they have to thank the English, and of which lawyers, newspapers, and bishops have taken liberal advantage. The agitation has been recently inflamed by highly desirable reforms that happen to threaten vested interests. So far as bishops are leaders in it, it is not for Church reasons, for even an angry agitator can hardly say that we have oppressed the Orthodox Church of the land. They are involved as nationals, and still think of themselves as what they were in Ottoman days, the natural leaders of the "millet" or people.

Still, the movement, if it began by being artificial, is real now, and the



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Cyprians can quote precedent against us. We occupied the Ionian islands in Napoleon's day, and we handed them over to Greece when we found or believed that that was the real wish of the people. During the war, we offered Cyprus to Greece, on terms, and the offer was declined. The attitude of the government in Greece is correct enough (though there is naturally feeling among the nation), and they do not recognize any "Cyprian question" as between them and us.

In England the feeling would seem to be that first (of course, after order has been restored) we have to be satisfied that this demand is not factitious. Then we have to consider the Turkish minority, for after all it was from them that we took the island, and they have always been loyal to us. Further, we are entitled to ask whether we may not set an awkward precedent for ourselves if we yield.

W. A. WIGRAM.

**KANSAS CITY, MO., RECTOR PLANS REFORMATION OF PEW**

KANSAS CITY, Mo.—A few weeks ago Grace and Holy Trinity Church, Kansas City, the Rev. Claude W. Sprouse, rector, instituted a plan for its Sunday school.

The plan is this: Instead of coming at 9:45, the children come at 11 o'clock. Those of primary age go to their places in the parish house as usual. Those above primary age go into the church and sit with their parents in the family pew. If their parents are not present, they sit with their Sunday school teacher. Just before the sermon the children go to their classes in the parish house. The class work of the pupils is finished at the same time that the service in the church is finished and all are dismissed at the same time.

Through this means the rector hopes to solve some of the problems connected with Sunday school attendance in a downtown parish and by this plan reestablish the family pew and derive other benefits.

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## CHURCH CENTER FOR STUDENTS AT NEVADA UNIVERSITY OPENS

RENO, NEV.—The development of a student center at the University of Nevada at Reno, one of the projects planned and begun by the late Bishop of Nevada, the Rt. Rev. George C. Hunting, is to be a reality. With the arrival of the present Bishop, the Rt. Rev. Thomas Jenkins, D.D., plans are well on the way. The building of a Cathedral crypt released the old parish church which had been moved from its downtown location to a site one block from the main entrance to the university grounds, and which had been given to the Bishop of Nevada by the Cathedral vestry for this work. This summer plans were made for the remodeling of the building to provide living quarters for the student chaplain. The result is a nine room house suitable for entertaining students, with a large social hall and chapel at the corner



end. The chaplain's study is easily accessible from either the house entrance or the chapel entrance. The whole building has been painted outside and the hall redecorated inside, a movable letter signboard has been erected at the corner, and it is hoped a lawn, shrubs, and trees will be put in by spring.

The new chaplain, the Rev. Frederick D. Graves, together with his family moved in Thanksgiving week. With the completion of this student center the Church work at the university has taken on new life. A Church school in which the majority of the teachers are students has shown steady growth since its opening. Plans are now being made for the organization of a Young People's Fellowship.

## INSTALL ELECTRIC LIGHTS AT MINNESOTA INDIAN MISSION

BIRCH COULEE, MINN.—A serious fire hazard in the using of so many kerosene lamps has recently been eliminated at Bishop Whipple Mission, Birch Coulee, when the electric lights installed during the summer were dedicated by the Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor of the diocese, in a special service.

The total cost amounting to \$456 has been raised and paid for through the efforts of the diocesan Woman's Auxiliary under the leadership of Blanche S. West, supply secretary. The Indian women themselves gave \$45 toward the project, money realized from the sale of their quilts.

Heretofore it was impossible to see to read in the church with any degree of comfort. Now the church, rectory, recreation house, and mission grounds are all well lighted.

In the Communion service preceding the dedication, the priest in charge, the Rev. George H. Ten Broeck, was assisted by

the Rev. Henry St. Clair, the Indian protégé of Bishop Whipple, who said the sentences either in the Dakota or English language, depending upon the person to whom he was ministering.

An adopted son of Chief Good Thunder, a very close friend of Bishop Whipple's, is senior warden of the mission church.

## ST. LUKE'S, MINNEAPOLIS, CELEBRATES 20TH ANNIVERSARY

MINNEAPOLIS, MINN.—December 6th to 13th St. Luke's parish, Minneapolis, celebrated the twentieth anniversary of the holding of their first service.

The week of celebration began with a home-coming service on Sunday, the 6th, at which the rector of St. Luke's, the Rev. F. D. Tyner, preached. On Sunday, the 13th, the Rt. Rev. F. A. McElwain, D.D., Bishop of the diocese, is to admin-

ister the rite of confirmation to 60 persons presented by the rector. This will make a total of over 130 confirmations in the parish this year.

Thursday, the 10th, the actual anniversary, was marked by a great parish dinner and the presentation of a pageant depicting the growth of the parish. In addition to Bishops McElwain and Keeler, present at this occasion were the Rt. Rev. W. P. Remington, D.D., Bishop of Eastern Oregon, who founded St. Luke's when he was rector of St. Paul's parish, Minneapolis. At this time he reviewed a bit of St. Luke's history, the gist of which follows:

When the distinctly residential district in which St. Luke's is located was first opened, a few families from St. Paul's parish moved into the new area. Their children could no longer attend St. Paul's Church school so on December 10, 1911, was started St. Luke's with seven children and five adults. The meeting was held in a dirty, dingy hall, a remodeled mortuary chapel, which first had to be entered through a basement window and from which were cleared beer bottles and poker chips. Here they met every Sunday afternoon all winter, but because of the increase in numbers, quarters were rented in a public school building.

An appropriation of \$250 designated by St. Paul's for city missions afforded purchasing the property on the corner of Colfax avenue South and 46th street, the valuable property upon which St. Luke's now stands.

St. Luke's now has the largest Church school west of the Mississippi with 515 pupils, 35 teachers and officers, and a junior choir of 60 voices.

St. Luke's, Minneapolis, has a namesake, St. Luke's, Lakeview, Ore., a part of the advance work program, to which St. Luke's, this city, recently sent \$1,000.



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PHILIPPINE ISLAND NOTES

MANILA, P. I.—The Rev. R. Malcolm Ward, rector of the Cathedral of St. Mary and St. John, in Manila, is becoming an active and efficient participant in religious, educational, and social enterprises in the city. At St. Luke's Hospital he is giving a course of instruction in religion to the score of probationers from all parts of the Islands. He is a member of the executive board of the Philippine Council of the Boy Scouts of America; chairman of the Troop Organization Committee; and district commissioner for Manila and North Central Luzon. Under the leadership of the rector, with the assistance of Professor Eaton of the University of the Philippines, the Cathedral choir is giving musical programs in connection with the regular Sunday evening services. Charles Griffith of New Jersey who has been here in the Mountain Province making a study of native melodies and folk songs has been violinist on several occasions.

On the patronal festival a three day fiesta was held on St. Luke's Compound under the direction of the Rev. J. C. W. Linsley, assisted by the head nurse, Miss Weiser, and other workers, with the church, the hospital, and the kindergarten all taking active parts. On the first day, one typhoon signal was hoisted after another, but until after the final closing service, no storm actually interfered with the outdoor festivities. St. Luke's is in a locality where there is boundless opportunity for immediate Christian social work.

The Rev. H. E. Studley, priest in charge of St. Stephen's Mission, is so expert in various Chinese dialects that he is frequently called upon to officiate in a civil capacity at marriages between non-Christians who want to be married in a language known to them.

Miss Viola Hansen of Grace Church, Hastings-on-Hudson, New York, reached Manila on October 22d, and after a very brief stay here she sailed for Zamboanga where she is to be a teacher in the Moro Settlement School.

The Rev. V. H. Gowen, priest in charge of St. Anne's Mission at Besao, has good reason to be proud of the boys in his mission. When a fire broke out one evening on the grass roof of the kitchen, the boys showed the result of training by organizing a fire brigade immediately. Due to their readiness and intelligence in action before the priest in charge arrived, the dining hall was saved.

At the last convocation a Catechism was authorized for use throughout the mission. The Catechism was drawn up under the leadership of Fr. Gowen with the assistance of most of the priests of the district and is designed for use among native peoples.

VESTRY HOUSE CORNERSTONE IS LAID AT POHICK, VA.

POHICK, VA.—The famous trowel used by Washington in laying the cornerstone of the national capitol at Washington was used in the laying of the cornerstone of the vestry house of Pohick Church here on November 20th. The vestry house was built at this time as part of the bicentennial celebration of the birth of the first President and of the founding of Truro parish.

During the ceremony a gavel made from wood grown on the original Mount Vernon estate was presented to the rector of the parish, the Rev. C. A. Langston. Washing-

ton served for twenty-three years as a vestryman of the parish.


A number of the men and women attending the cornerstone laying are descendants of the vestry of 1772 and 1774.

BISHOP GOODEN OFFICIATES AT JAPANESE MISSION SERVICE

LOS ANGELES—In the laying of the cornerstone of St. Mary's Japanese Mission, Los Angeles, on the afternoon of November 15th, was symbolized the culmination of almost a score of years of waiting for the fulfilment of a vision. Miss Mary Louise Paterson, formerly a missionary to Japan from the Canadian Church and for twenty-five years a resident of this diocese, began this work among the Japanese of Los Angeles shortly after coming here. Under her inspiration the Rev. J. M. Yamazaki trained for the priesthood and became the only vicar the mission has had. With the most meager equipment the work has developed from nothing to a strong congregation of men and women, a Church school of over 300 enrolment, and organizations and activities of various kinds functioning through the week.

The need of new buildings has been urgent even to the point of threatening the continuance of the work. The Japanese themselves, the people of the diocese, and an appropriation from the National Council have combined to bring about the consummation of the plans.

In the absence of the Rt. Rev. W. Bertrand Stevens, D.D., owing to his serious illness, an absence which was a great disappointment to him and to those re-



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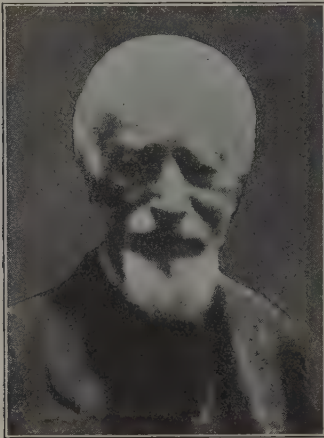


sponsible for this work, in which he has had a peculiar interest, another long-time friend of the mission, the Rt. Rev. Robert B. Gooden, D.D., Suffragan of the diocese, officiated at the laying of the cornerstone. The service concluded with the singing of America and the Japanese national anthem.

### CONNECTICUT PRIEST OBSERVES 70 YEARS IN CHURCH SERVICE

HADDAM, CONN.—The Rev. William C. Knowles of Higganum, a little rural station outside Haddam, on November 29th observed his seventieth year in the service of the Church. Not only is this remarkable record attributed to him but he is thought to be the oldest priest in point of age, for on March 23, 1932, he will be 92 years old. The Rev. Mr. Knowles, who has held but two rectorships in all these years, served St. James' Church, Ponsett, for 62 years.

Though having no theological schooling, after serving as layreader for fourteen years Mr. Knowles was ordained to the



REV. W. C. KNOWLES  
The "Apostle of Ponsett"

diaconate in 1875 and to the priesthood eleven years later. St. James' Church, Ponsett, was constructed through the efforts of this venerable rector, much of the building being done by himself.

Intimate bits are recalled by friends of the beloved veteran. Years ago while he was calling on a family who had just lost a child by death, a girl carried the dead baby into the room. When told that there was no casket or cemetery lot provided for the burial, Mr. Knowles immediately proceeded with hammer and nails to make the little casket and then to the churchyard where he dug a grave. Then with odd bits of clothing the babe was dressed in swaddling clothes and the funeral properly conducted.

Recently he recut and repointed the headstones and markers at the little Ponsett graveyard; graves that were not marked were soon embellished with finely polished boulders and rocks engraved by his hands. The late Bishop Williams of Connecticut once said: "I hope to be worthy to sit at the feet of William Knowles in Paradise."

Mr. Knowles recalls in his reminiscences the time when there was trouble with the church chimney and of the difficulty he was having in getting anyone to repair it. One day, seeing a bee come from the chimney, he hinted that there might be honey in that foreboding sooty obstacle. No honey was found, but the chimney was cleaned and repaired.

### OUTLOOK IS BRIGHT FOR MISSION AT LOVELOCK, NEV.

LOVELOCK, NEV.—After many years without a resident priest or lay worker, the mission at Lovelock was reopened this fall after considerable renovation and alterations to the church building to include a small apartment for residence purposes added on to the back of the building. The reopening coming so near St. Francis' Day, the church was renamed St. Francis' Mission. Lovelock is the center of a large farming as well as mining area and serves a great number of people. The improvements to the building, the laying of a sidewalk, together with the placing of a resident deaconess in the mission has been the means of a re-awakening of the work. Already a good Church school has been organized, a Church service league for women organized and doing good work, and a daily kindergarten is held each morning. Deaconess Margaret Booz has been placed in charge of the work.

Captain William Hosking of the Church Army, and formerly a member of the parish which Bishop Jenkins served while a priest in the diocese of Oregon, has been appointed to serve for several months in Hawthorne, where Miss Charlotte L. Brown is doing such fine work. Miss Brown's work among the isolated has expanded and includes such a large number of young people that she is no longer able to carry on the work of St. Philip's Mission alone. Since the arrival of Captain Hosking, work has been opened in Mina. Up until now, the Ven. H. L. Lawrence has had monthly services only. Now Captain Hosking and Miss Brown make a weekly visit, calling on the townspeople in the afternoon and holding a service in the evening. Miss Brown has been having a story hour for the children after school and the attendance has averaged forty for the first month.

Miss Enid L. Vrooman who was stationed in Hawthorne for a few months is now associated with Deaconess Margaret.

A set of altar linens has been given to the mission by St. Paul's Altar Guild of Dayton, Ohio. A number of other gifts of second-hand altar furnishings have been made over by the deaconess and we hope soon that the equipment, though meager and simple, will be sufficient for the needs.

### MEMORIAL TABLET PLACED IN OLDEST CONNECTICUT CHURCH

BROOKLYN, CONN.—Trinity Church, Brooklyn, is the oldest Episcopal church now standing in the oldest diocese in the United States. It was built in 1771 in the manor of Kingswood, largely by the gifts of Colonel Godfrey Malbone, and modeled after Trinity Church, Newport, R. I., under which his father was buried, and Kings Chapel, Boston, Mass., where his wife's family, the Brinleys, had been among the earliest worshippers. Here also Shrimpton Hutchinson, who married his sister, had been one of the wardens and is buried here in Brooklyn.

"The mortal remains of several priests

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of the Church lie buried here, awaiting the Resurrection Morn"—so reads the tablet just placed in the church by the Captain Deliverance Browne Association and the Church Street Friends Auxiliary to commemorate the 150th anniversary of the building, 1771 to 1921.

**JAMES POWELL AND SONS PAY TRIBUTE TO ADRIAN A. BUCK**

MOUNT VERNON, N. Y.—On Advent Sunday there was dedicated in the Church of the Ascension, Mount Vernon, a rose window to the memory of the late Adrian A. Buck, who for years was the American distributor of the donors, James Powell and Sons (Whitefriars), Ltd., of London, England.

The window, unveiled by Adrian A. Buck, II, depicts the Holy Spirit surrounded by the chalice, the font, the baptismal shell, the cross, the pelican, and the anchor.

J. H. Hogan designed the memorial. The Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan of the diocese, preached the sermon of dedication.

Paul S. Buck has succeeded his father as the American representative of the London concern.

**BISHOP MANNING BLESSES TIBETAN EXPEDITION**

NEW YORK—Members of the scientific expedition which sailed Saturday, November 28th, for Northern Tibet under the leadership of Gene Lamb, F.R.G.S., by special request were blessed at the Cathedral of St. John the Divine in St. Martin's Chapel on Friday, by the Rt. Rev. William T. Manning, D.D., Bishop of the diocese. Prayers for them and their families and for the divine blessing upon their undertaking were said.

One of the members of the expedition, Lewis Thorne, son of Samuel Thorne, was given by Bishop Manning a license as lay-reader, authorizing him to exercise his office wherever he may be on this expedition.

**PLAN CONSTRUCTION OF MARYLAND CATHEDRAL**

(See picture on cover)

BALTIMORE, MD.—Reminiscent of the old Yorkshire abbeys, the Pro-Cathedral at Baltimore will occupy a place high among church edifices of the country.

Construction costs will approximate \$240,000. The trustees have assumed responsibility for a mortgage which will be taken on the Cathedral property. The parish share is \$75,000, payable \$15,000 annually. Pledges for this sum, payable in five equal amounts over a period of five years, are required from the members of the parish. Construction will be commenced as soon as the amount is pledged.

The south front, pictured on the cover page, is particularly suggestive of an old abbey, with its deep archway framing the portal and the tall window above. The depth of this arch gives an interesting shadow which accentuates the beauty of the tracery.

By SEPTEMBER 1st the missionary district of Nevada was within less than four dollars of completing its \$600 advance work offering for St. Francis' Mission, Upi, in the Philippines. The whole amount was sent to headquarters and no doubt by this time has been paid in full by the Nevada parishes and missions.

+

# Neurology

+

"May they rest in peace, and may light perpetual shine upon them."

**FRANCIS W. EASON, PRIEST**

WATERTOWN, N. Y.—The Rev. Francis W. Eason, D.D., president of the standing committee of the diocese of Central New York and rector of Trinity Church, Watertown, for nearly twenty-five years, died on November 5th at the rectory where he had been ill for seven months.

Dr. Eason was born November 9, 1868, in London, England. He received his early schooling in London and later attended St. Paul's School, London, and Belcham College, Newcastle, England. In 1887 he came to the United States and in 1890 entered Seabury Divinity School at Fairbault, Minn., from which he graduated in 1895 and was ordained deacon the same year. He was honored by his alma mater with the degree of Doctor of Divinity in 1926.

Dr. Eason's first work was in mission stations at Wayne and Hartington, Neb. In May, 1896, he was advanced to the priesthood and called to St. Mary's Church at Nebraska City with the addition of the mission church in the village of Wyoming. He also served in the associate missions in Omaha, Neb., where he was associated with Dr. H. Percy Silver, now rector of the Church of the Incarnation, New York City, the Rt. Rev. Irving Peake Johnson, D.D., now Bishop of the diocese of Colorado, and the Rt. Rev. Paul Matthews, D.D., of Princeton, N. J., now Bishop of New Jersey.

Called to Watertown to fill the vacancy caused by the resignation of the Rev. J. Saunders Reed, D.D., he found a parish whose activities were almost at a standstill. Under his direction the Watertown parish has become the second largest in the diocese.

Dr. Eason was dean of the first district for many years, resigning last spring because of his health. He was a member of the diocesan council from its inception and was an examining chaplain. He had served as a deputy to General Convention from the dioceses of Nebraska and from Central New York. He is survived by his wife, Mrs. Jessie Inglis Eason; one daughter, Dorothy, wife of Frederic Rea Hearne of Toronto; one granddaughter, Jeanette Hearne of Toronto; two sisters, Mrs. William Humphreys and Mrs. George Humphreys, both of London, England.

At a memorial celebration held in Trinity Church on November 7th Bishop Fiske was the celebrant, Bishop Coley read the gospel, the Rev. Walter C. Middleton, curate of the parish, the epistle. In the sanctuary were also the Rev. Condit N. Eddy and the Rev. Julian Bishop. During the burial service the flag on the public square was at half mast. Interment was at Brookside Cemetery, Watertown.

**FRANKLIN HENRY THREET, PRIEST**

BIRMINGHAM, ALA.—On November 11th, at Demopolis, the Rev. Franklin Henry Threet was buried from Trinity Church by the Bishop of the diocese, the Rt. Rev. William G. McDowell, D.D., assisted by the Rev. Messrs. Brooks, Gamble, Livingston, and Kendall. He was formerly in charge of the Church of the Good Shepherd, Mobile. For the past two years he

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had conducted a Negro school in Demopolis, which was maintained entirely by the contributions of the Negroes themselves. Trinity Church was filled with a congregation of friends both white and colored.

#### ANGELINE PULLIS DUCKWORTH

ST. LOUIS, MO.—Mrs. Angeline Pullis Duckworth, widow of the late Rev. Edmund Duckworth, died suddenly on December 4th at La Jolla, Calif., at the age of 51 years.

Mrs. Duckworth had been in California since last June, visiting her sister, Miss Ruth Pullis. Before her marriage in 1910 to Mr. Duckworth, then a widower with grown children, she was Miss Angeline Pullis, the daughter of a St. Louis steel manufacturer.

The funeral was held in the Church of the Redeemer, St. Louis, of which Mr. Duckworth was rector for thirty-seven years. The services were conducted by the Rev. Sumner Walters, present rector of the Church of the Redeemer.

Surviving Mrs. Duckworth are her sister and five stepchildren: Mrs. C. R. McDonald of Webster Groves, who had been visiting Mrs. Duckworth at La Jolla; Mrs. Leona B. Johnson of Maplewood; Mrs. Jack Cranbrook of San Francisco; George Duckworth of St. Louis County; Laurence Duckworth of Dallas, Tex.

#### JESSIE D. HODDER

BOSTON, MASS.—The death on November 19th of Mrs. Jessie D. Hodder, for twenty years the superintendent of the Massachusetts Reformatory for Women at Sherborne, has removed a woman internationally known in connection with penal modernization and reform. Born in Cincinnati, Ohio, sixty-four years ago, she remained in the middle west throughout her girlhood.

After marrying Alfred Hodder, journalist and author, she lived for nine years in Switzerland, Germany, and France. She studied European sociological conditions during that period, and became thoroughly acquainted with the trend of thought and action both in Europe and America. After returning to the United States, she continued along the same line of interests. She was a former vice-president of the National Prison Congress of the United States and, before going to Sherborne, she was matron of the Massachusetts State Industrial School for Girls in Lancaster and was also associated with Dr. Richard Cabot of Boston in social work. During the twenty years of service at Sherborne, she was able so to adapt modern methods that the Massachusetts Reformatory became a model of its kind. Mr. Hodder died twenty-five years ago.

The funeral services were conducted in Sherborne on November 21st by the Rt. Rev. Dr. William Lawrence, for many years a close friend of Mrs. Hodder.

Cremation was in Forest Hills Cemetery and the ashes will be buried in Neuchatel, Switzerland.

#### FRANCELIA NYE LEONARD

NEW BEDFORD, MASS.—Miss Francelia Nye Leonard, aged 65 years, died at her life-long home in Fairhaven, a town contiguous to New Bedford, on November 27th after a brief illness from pneumonia. She was the daughter of the late Samuel and Sarah Leonard and was one of four sisters, two of whom, Miss Juliet and Miss Aurilla Leonard, survive her. She was an active member of Grace Church,

New Bedford, and many missionary speakers far and wide will recall her interest and enthusiasm that did much to promote the cause of missions and advance religious education in the Woman's Auxiliary of her parish.

Funeral services were conducted in Grace Church on December 1st by the Rev. John M. Groton, assisted by the Rev. William Blackshear of Brooklyn, N. Y.

#### ROBERT DE COURCY WARD

CAMBRIDGE, MASS.—Robert DeCourcy Ward, professor in Harvard University and an international authority on climatology, died at his home in Cambridge on November 12th.

Mr. Ward was born in Boston, November 29, 1867, the son of Henry Veazey and Anna Saltonstall (Merrill) Ward. He graduated from Harvard with the class of 1889 and received his degree of M.A. from the college four years later. He was known professionally in this country and abroad. Funeral services were held in Christ Church, Cambridge, on November 14th, with the Rev. C. Leslie Glenn, rector, officiating.

Professor Ward is survived by his wife, Emma Lane Ward, and by four children, Henry DeCourcy Ward, Robert Saltonstall Ward of Boston, and Mrs. Calvert Magruder and Miss Emma Lane Ward of Cambridge. He is survived also by two sisters, Miss Marian DeCourcy Ward and Miss Anita S. Ward of Boston.

#### \$1,070,296 IN DECEMBER

NEW YORK—The dioceses and districts told the National Council early in the year to expect from them payments on quota in the amount of .....\$ 2,736,566

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#### NEWS IN BRIEF

ALBANY—The vestry and congregation of St. Paul's, Albany, held a farewell reception November 27th for the Rev. A. R. McKinstry, their rector for the past five years, who on December 1st began his new work at St. Mark's, San Antonio, Tex. There was an address by Bishop Oldham, one by the junior warden, Randall J. LeBoeuf, who presented Mr. McKinstry with a purse of \$500, a gift of the congregation. The clergy of Albany and Troy, Rabbi B. J. Bamberger with a delegation from Temple Beth Emeth, and representatives of the Rotary Club attended the reception, as well as a large number of the people and friends of St. Paul's parish.

CONNECTICUT—The Rev. Stephen F. Sherman, Jr., rector of St. John's Church, Bridgeport, was presented with a wrist watch by members of the vestry recently.—The unveiling of a stained glass window as a thanksgiving offering from the forty-two members of the parish who had served overseas during the World War took place on November 8th at Trinity Church, Bridgeport, the Rev. Joseph A. Racioppi, rector.

CONNECTICUT—There has been presented to Christ Church Cathedral, Hartford, a processional cross of sterling silver, both sides alike. In the arms are jewels and the center is an enameled representation of the *Agnus Dei*. The

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two niches contain sterling silver figures of a radiant Christ and of Bishop Seabury, fully vested. The work was executed by Mowbray's of London.—Mrs. Clarence Carpenter has given to Trinity College Chapel, Hartford, in memory of her husband, Clarence Carpenter, class of 1882, a processional cross of sterling silver with colored enameled shields of the seals of the college and of the diocese of Connecticut. The work was carried out in coöperation with the architects, Frohmann, Robb, and Little.

**CENTRAL NEW YORK**—A two-light stained glass window has recently been installed in the aisle of Zion Church, Rome, being one of a series executed by James Powell and Sons (Whitefriars) Ltd., of London. The window was designed by James H. Hogan in conjunction with Hobart B. Upjohn, the architect, and depicts the story of the Flight into Egypt and Christ in the Carpenter Shop.

**EAST CAROLINA**—Awards of pennants and shields, made on the basis of the Ten Point Standard of the Young People's Service League, were presented at the Y. P. S. L. Convention, recently held in St. Mary's parish, Kingston, to the leagues of St. John's Church, Fayetteville, and the Church of the Good Shepherd, Wilmington. The Bishop's silver shield, which is to be awarded each year to the league making the very highest average on the Ten Point Standard, was won this year by the league of St. John's Church, Fayetteville. Any league winning this shield three years in succession may keep it permanently.

**FOND DU LAC**—At St. Thomas' Church, Neenah-Menasha, the rector, the Rev. A. Gordon Fowkes, dedicated two stained glass windows which were a thank offering from St. Agnes' Guild to the parish. These windows, placed above the altar, represent the Institution of the Holy Eucharist and the confirmation at Samaria. Earlier this year another window was given in memory of Harry Price, the senior warden, and a fourth window, somewhat unique in that it will represent the original contributors to Church music during the first nineteen centuries, will be dedicated at Christmas time.

**GEORGIA**—In connection with the site recently bought on St. Simon's Island, Savannah, for a permanent diocesan camp, the department of religious education is offering a scholarship to camp next year to the person, young or adult, sending in plans for buildings most adapted to the needs.

**IOWA**—An eight day mission was completed at Christ Church, Burlington, on November 15th. The missioner was the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of the diocese of Fond du Lac. Exclusive of the children's services which were held each afternoon in connection with the "Ambassadors of Christ" program, twelve hundred and ninety-four people attended all services. The Rt. Rev. H. S. Longley, D.D., Bishop of Iowa, confirmed a class of 16 and admitted two from the Roman communion. Bishop Sturtevant preached at the final service. The mission marked the ninety-third anniversary of the holding of the first services from the Book of Common Prayer in Burlington. A Book of Remembrance was presented to the parish in memory of Mrs. Caroline Johnson Kriebbaum. In this book all memorials and thank offerings are recorded, and a section is included for endowments.

**KANSAS**—St. Paul's, Manhattan, Grace Church, Ottawa, St. James', Wichita, and St. John's, Parsons, were deanery meeting centers of the diocese. At each meeting Miss Ruth Osgood of the Woman's Auxiliary and the Rev. Leo G. McAfee of Upl. Philippine Islands, gave addresses. At St. James', Wichita, the Y. P. S. L. reported in regard to the Church magazine subscription campaign that one week's solicitation had netted ninety-two subscriptions to three Church weeklies.—On December 3d, 4th, and 5th, Washburn College, Topeka, was host to a state-wide conference on disarmament for college students.

**MARYLAND**—St. Bartholomew's Church, Ten Hills, recently completed, had its opening service November 29th. The Bishop of the diocese, the Rt. Rev. Edward Trall Heffenstein, D.D., officiated at the dedication. The Rev. T. N. Barth is rector.

**MASSACHUSETTS**—At the fourteenth annual nation-wide corporate Communion of the men and boys of the Church, one hundred and fifty-eight made their communions at Grace Church, Everett, at the early service.

**NEWARK**—The dedication of a window given by Miss Phoebe Harris Hayes in memory of her sister, Miss Anna King Hayes, took place on November 22d at Grace Church, Newark, the Rev. Charles L. Gomph, rector. The window is from the studio of Valentine F.


d'Ogries, of New Hope, Pa. The death of Miss Anna Hayes occurred on October 22, 1930. She was 88 years old, and had been a member of Grace Church all her life.—Bishop Stearly officiated at the dedication of the new parish house of St. Luke's Church, Paterson, on November 22d. Community gatherings as well as church gatherings may use the new building.—On November 23d, at the Alexander Hamilton Hotel, Paterson, there was held a seminar for the discussion of community relations between Catholics, Protestants, and Hebrews. A resolution provides for the naming of a permanent good will committee, to number twenty-seven members of the seminar and the Paterson Interracial Committee.

**NEWARK**—Stress will be laid on vocational guidance during the coming year in the work of a lately organized troop of Girl Scouts at St. Peter's Church, Norristown, the Rev. Donald M. Brookman, D.D., rector.—A record believed to be very unusual is that of the officers of the rector's aid society of St. Paul's Church, Paterson. At its fifty-eighth annual meeting they were chosen again for the twenty-third consecutive time.—Presented by the Rev. L. Harold Hinrichs, rector of St. John's Church, Boonton, a resolution favoring prompt adherence to the World Court on the part of the United States was passed by the World Court Committee of the Boonton district at a dinner on November 9th.

**NEW YORK**—On November 15th Miss Mary R. Clifford's fiftieth anniversary of service for St. James' parish was observed by a special celebration. Miss Clifford was first with the old Holy Trinity Church, corner of Madison avenue and 42d street, which in 1894 united with St. James' Church. She was practically the founder of the St. James' summer home in Norwalk, Conn., and is still its matron. The summer home accommodates fifty at a time, and the mothers, children, and young people of St. James' and the Church of the Holy Trinity are entertained for a two weeks' period or longer at a very nominal charge.—The United Thank Offering of the women of the Church is presented every three years at the General Convention. At the Convention held at Denver in September of this year, the women presented a total offering of \$1,059,575.27. The amount given by the women of St. James' Church during the last triennium was \$7,600. This was the largest amount given by any parish in the diocese of New York. Mrs. Stephen Baker has been the treasurer of this fund for St. James' for thirty years. The amounts given by St. James' women at the last eleven conventions makes an interesting story: 1901—\$148.60; 1904—\$568.00; 1907—\$2,191.77; 1910—\$2,188.41; 1913—\$2,835; 1916—\$3,155; 1919—\$6,000; 1922—\$3,571.55; 1925—\$4,330; 1928—\$8,500.

**NORTH TEXAS**—The Rev. Willis P. Gerhart, senior presbyter of the missionary district of North Texas and for eleven years rector of the Church of the Heavenly Rest, Abilene, is convalescing from a critical emergency operation for appendicitis performed November 23d in an Abilene hospital.

**OKLAHOMA**—The thirty-eighth annual convocation of the district of Oklahoma, which was



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to have been held in St. Matthew's Church, Enid, will be held in St. Paul's Cathedral, Oklahoma City, on January 20 and 21, 1932.—The Rev. Frank J. Stangel, lately in charge of the Church of the Ascension, Pawnee, and associated missions, is now engaged in the project of establishing a mission in the capitol hill section of Oklahoma City. This area has been extensively built up within the past few years, and the outlook for a mission, which should rapidly become a parish, is promising.—A new heating plant has recently been installed in St. Paul's Cathedral, Oklahoma City, at a cost of over two thousand dollars.—Two new organizations have been formed in the parish of St. Paul's Cathedral: a Bishop's Guild, which is to meet monthly for the study of subjects related to the Church, and will aid in due course in the erection of the proposed All Souls' Cathedral; also a Parent-Teachers Association in connection with the Church school.

PITTSBURGH—A recent meeting of the Western Pennsylvania Chapter, American Guild of Organists, was held in Trinity Cathedral, Pittsburgh. A dinner was served in the parish house, followed by a business meeting. An organ recital was given by Alfred Hamer, organist and choirmaster of the Cathedral.—Installed by Mrs. Cyrus E. Woods as a memorial to her father, John Albert Marchand, whose death occurred in 1896, a memorial window was dedicated in Christ Church, Greensburg. The window, wrought entirely of handblown antique glass and Norman slabs, is a companion to the window in memory of Mrs. Woods' mother, which was installed in the north wall of Christ Church last October. Both windows were designed and executed in the Henry Lee Willett Studios in Philadelphia. The Rev. Dr. W. F. Shero is rector of Christ Church.

RHODE ISLAND—The diocese has organized its publicity department to furnish news of the Church of state-wide importance to the daily papers of Rhode Island. Those in charge of the movement say that such departments are becoming an important part of the executive organizations of the larger dioceses.

SPRINGFIELD—St. John's Mission Church, Springfield, had a birthday cake in honor of its 60th anniversary on the first Sunday in Advent. Franklin Spencer, executive secretary of the diocese, related reminiscences of the mission.

TEXAS—On November 25th, Trinity Church, Longview, observed its thirty-ninth anniversary by an open air celebration. The Church was instituted in Longview by a woman, Mrs. Estelle Wright Honea, who with an initial donation of \$1 given by the then Rev. Charles M. Beckwith, later Bishop of Alabama, solicited funds toward the church edifice.

UPPER SOUTH CAROLINA—Recently there were dedicated two windows in Trinity Church, Columbia, designed by James H. Hogan, and executed by James Powell and Sons (Whitefriars), Ltd., of London. One is in memory of George Kippard Baker, a vestryman of this parish, and the other is in memory of Emma Guinard Gambrell and David Gambrell.

WESTERN MASSACHUSETTS—Holy Trinity Church, Southbridge, which was burned a year ago and has been restored was recently consecrated by Bishop Davies. A new altar and reredos were presented by the Church Aid as a memorial to Bishop Vinton.

WESTERN NEW YORK—The last meeting of the department of religious education of the diocese was held in Buffalo on November 28th, with the Rev. William C. Compton, S.T.D., of Rochester, chairman of the department, presiding. The Rev. Eversley Ferris of Lockport has been appointed by the Diocesan, the Rt. Rev. David Lincoln Ferris, D.D., to take the place of the Rev. Philip Mosher, D.D., as lecturer at DeLancey Divinity School. The Rev. Henry deWolf deMauriac, rector of St. Matthias' Church of East Aurora, is chairman in the western end and the Rev. William C. Compton is to be chairman of the department in the new diocese.—The annual dinner and meeting of the DeLancey Divinity School alumni association was held December 1st. The alumni dinner was held at the Stuyvesant Hotel and the meeting at the school library.—At Sodus Point there is property known as Clergy House at the disposal of different priests wishing to have a summer vacation. It was given to the diocese in 1913 as a place which would supply rest and recreation for such clergymen and their families, and widows and orphans of deceased clergymen in the diocese.—Several of the rooms at the Church house at Chautauqua, N. Y., have been endowed for the use of clergy and returned missionaries.

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# \$1,070,296

**This is the sum which must be collected in December by the dioceses for the work of the General Church in order to balance the 1931 budget.**

For the maintenance of the work of the General Church in 1931 General Convention approved a budget of.....	\$4,224,670
General Convention instructed the National Council to adjust appropriations to meet expected income. In February, 1931, the National Council reduced appropriations approved by the General Convention under this "Pay-as-You-Go" Plan by the sum of.....	189,087
Total appropriations now in effect.....	<u>\$4,035,583</u>
The National Council estimates that it will be able to save during the year on these appropriations because of vacancies in the staff, and other savings, the sum of.....	<u>\$325,000</u>
This leaves estimated expenses of the National Council for the year 1931 at .....	<u>\$3,710,583</u>
Toward these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at.....	\$721,170
Estimated additional income from interest on Trust Funds and United Thank Offering .....	20,000
The Council appropriated to meet the 1931 expenses the surplus of 1930, estimated at .....	100,000*
The Council expects from gifts not applicable to the quota and from other miscellaneous sources the sum of.....	115,000
Guaranty by a friend, to be used only to prevent a deficit .....	18,000
	<u>974,170</u>
In balancing the budget in February, 1931, the reductions in appropriations exceeded the estimated shortage in income by.....	<u>153</u>
The Council therefore needs from the dioceses for the year to meet its estimated expenditures .....	<u>\$2,736,566</u>

*NOTE: This is the exact amount which the Dioceses told the Council it might expect to receive during the year, plus \$25,000 estimated as the result of supplementary efforts in a number of Dioceses.*

The Dioceses have paid to December 1st..... \$1,666,270

**To balance the budget there must be paid in December..... \$1,070,296**

## THE NATIONAL COUNCIL

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\* The final surplus of 1930 was \$114,917.28 as against \$100,000 used in this estimate.